

LET THERE BE LIGHT

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WALLACE M. SHORT



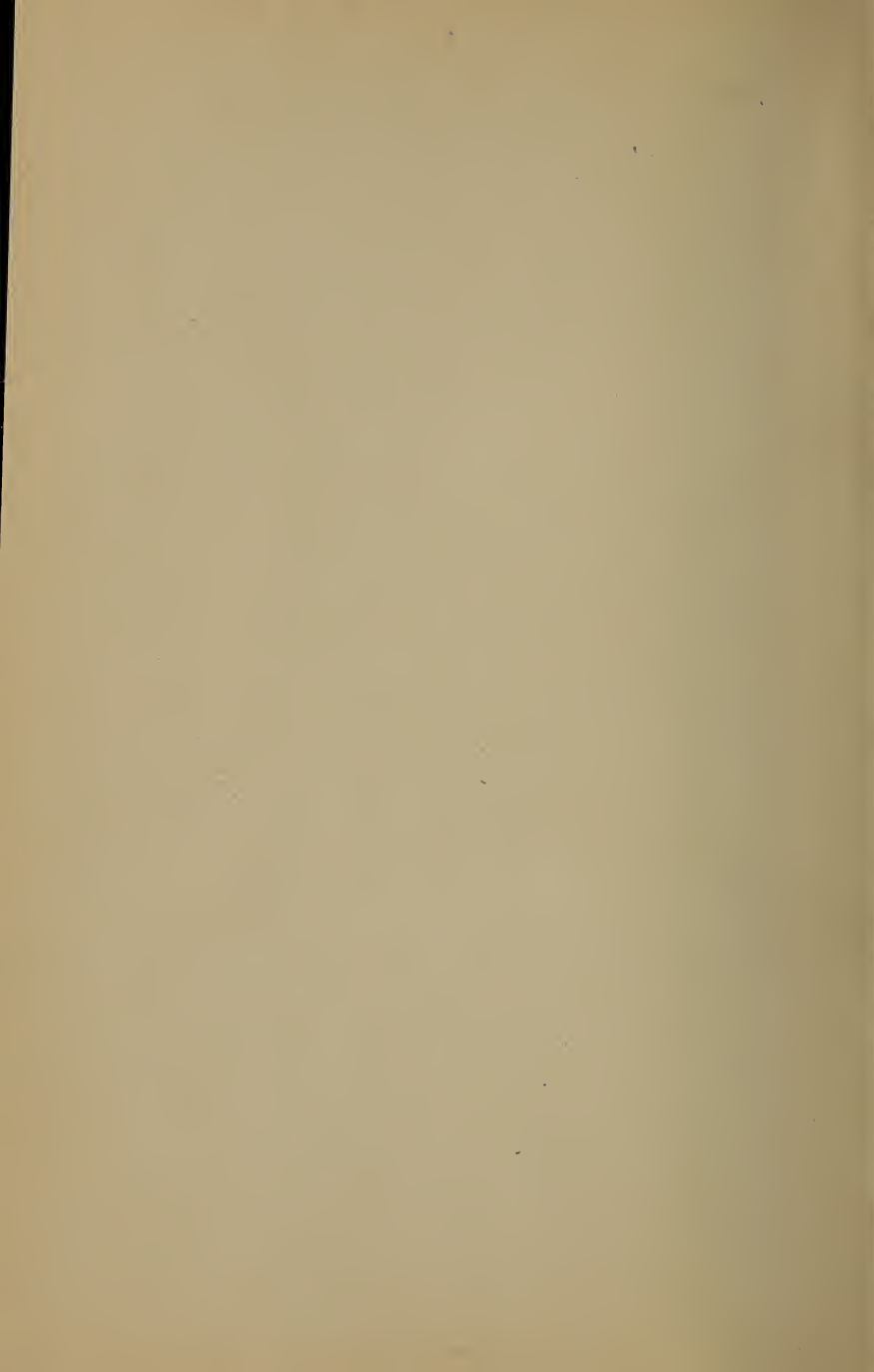
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LET THERE BE LIGHT









# LET THERE BE LIGHT

A STUDY IN

FREEDOM AND FAITH

BEING

A REVIEW OF SIX YEARS MINISTRY

IN

SIOUX CITY, IOWA

BY

WALLACE M. <sup>Senior</sup> SHORT

MINISTER

OF CENTRAL CHURCH

*"For freedom did Christ set us free: stand fast therefore,  
and be not entangled again in a yoke of bondage."*

—Galatians 5:1.

*"O, for a layman—who has seen him?—large enough to say  
to his minister at the close of a sermon full of teaching  
which he cannot accept, 'I cannot agree with you now,  
but I thank you for your sermon. It has done me good,  
for it has made me think.'"*

—Charles E. Jefferson.

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## DEDICATED

to those men and women of our country who, approaching from many viewpoints, acting from varied and often mixed motives, beset by misunderstanding and misrepresentation, are all at heart battling for the central principle of democratic institutions, are contending for that which our fathers purchased at great price, are defending constitutional government from the assaults of its most insidious foes—those who in the name of good morals would substitute the physical force of man for the moral forces of God. A noble company are these champions of Freedom and Faith. May God arm them with increasing wisdom and patience and power.



## TO THE READER.

The chapters of this book were originally planned merely to be read to, or by, the members of a COUNCIL of representatives of the Congregational denomination to whom I had appealed in support of my right to ministerial standing and fellowship, of which the Sioux Association of Congregational Churches and Ministers had proposed to deprive me because of my teachings on the temperance question.

The last chapter of the volume was written in the month of May, and was designed to give the proposed Council an illustration of my temperance teachings, the chapter being the substance of a lecture which I have delivered several times during the past year in a number of cities. The chapter is printed here just as at first written.

About the first of June it began to appear that the calling of the Council was likely to be delayed for many months. I therefore determined to print this volume.

In the autumn of 1915 I had written a paper for use before a committee of the Sioux Association which finally met me at Sheldon on February 14, 1916, but did not give me opportunity to read my paper. That paper was almost wholly re-written during the month of June, 1916, and is the first chapter of this book. All in this first chapter that tells of my ex-

perience with the Sioux City church was added at that time. It has been written now for the public, as well as for the proposed Council when it shall convene.

The writing of this chapter in June was undertaken from a sense of duty imposed upon me by influences in Sioux City and the Sioux Association over which I had no control. The recalling of the experiences given in the chapter was at first painful indeed. But as I came to the task each morning with the prayer—

“Oh Thou Spirit of Truth, guide me, that I may not refrain from recording anything which the people need to know!

O Thou Love Eternal, let me record nothing in a spirit of malice towards any human soul!”

I found pain changing into joy, and finally finished the work as a labor of love. That personal experience has been to me abundant reward for all that the chapter has cost me.

The third chapter was written in the month of July, and is the real heart of the volume. Chapter two bears the date of each part in the proper place within the chapter.

My contention in the book is not that people must believe as I do with reference to the true spirit and methods for the advancement of temperance. My contention is that the spirit of Jesus, the spirit of democracy, and the true spirit of my church denomination all



agree in standing for liberty of thought and freedom of discussion. The spirit that undertakes falsely to brand a man by publishing him as a moral outcast because he does not bow to a present majority in some matter of opinion or policy is anti-Christian, undemocratic, and un-Congregational.

I hope it may seem to the reader that God has enabled me wholly to lose sight of any question of personal self-defense. It has seemed to me that I should be false to a trust if I should yield in silence to an un-Christian and undemocratic and un-Congregational spirit and method which I believe has prevailed in the acts of the Sioux Association in my case.

I have full confidence in the final judgment of the representatives of the denomination. The events of the last few months have brought me into a wider acquaintance with our representative and acknowledged leaders than I have ever before enjoyed.

I feel that I have come to see with great clearness some principles of democracy and Christianity that bear upon the question of temperance and which are now ignored by the majority of the ministers of my denomination. I have no desire to force my views upon others; I would not, if I could, use upon them any other influence than open and earnest witness to the light as each one is given to see the light. It was no purpose of mine that brought me into prominence in this matter, but rather

the assaults of certain forces that would not leave me to do my work in peace.

Frequently it happens that man proposes and God disposes. If it be his providential purpose to use me as a witness to certain neglected truths that the people need to heed, I hope wisdom and strength may be given me to do his will.

What a man sees, that he knows, so far as it is in the power of man to know anything. Every deeper spiritual experience, and every closer contact with the deep and eternal principles of man's nature and God's laws and methods, makes me know more clearly that the temperance question can never be settled by the present prevailing methods and spirit.

I know this in the same way that Jesus knew that the children of this age are often wiser for their generation than many of those who profess to deal with the spiritual forces, which require a new and deeper kind of insight. I know it in the same way that Paul knew that some of the things that men teach as wisdom are foolishness with God. I know it in the same way as Luther knew that a higher wisdom than man's had spoken to him and he could not do otherwise than to take his stand by that voice. I know it in the same way that Bishop Tuttle knows, when he writes me that to try to extirpate intemperance by physical instead of by moral force "is to refuse to follow the example of the Almighty in dealing with evil."

The temptation to our frail human nature, whenever it can get the power, to use material and physical force to accomplish its ends, where God's laws have decreed the use of moral forces, has, times without number, been the cause of the breakdown of civilization and the appeal to arms. Thus have been written in blood chapter after chapter of the history of human progress. Tyranny, which is usually the seeking of apparently good ends by physical instead of moral forces, has thus received its deserved chastisement from age to age, and the people, as men of conviction and courage have come to the front in times of upheaval, have written in lines of fire some further interpretation of the eternal principles of Freedom and Faith.

I simply bear my witness, whenever the occasion requires it, and go forward to do my work.

To those who by reading and criticising the manuscript pages have greatly assisted me—ministers, lawyers, home makers, business men—I desire to express here my sincere and grateful appreciation.

WALLACE M. SHORT.

*Sioux City, Iowa,  
August 1, 1916.*



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## A THREAD OF HISTORY.

As a boy I was brought up to the idea that the temperance question was a matter chiefly for the political and the police powers—I was a prohibitionist. Gradually, during my college and seminary days, and during the first ten or twelve years of my ministry, I found myself changing from this opinion toward the conviction that temperance is chiefly a matter of moral and spiritual power, to be inculcated primarily through the homes, schools, churches and the influence of the Christian ministry.

As I look back now from my present viewpoint, I see that this change of mind began almost imperceptibly in my college days. During the five years of preparatory school and college I was associated most closely with an honored and beloved teacher who had grown up in Maine and was deeply imbued with the legalistic attitude of mind in his efforts to promote temperance. Year by year I felt a growing sense of the potency of the inspirational elements in this man—the influences that worked along the lines of freedom and faith. At the same time my interest in his prohibition efforts steadily declined. I did not come then to the point of actually condemning his prohibition activities, but I did come to the point of saying to myself, that I should never allow myself to become entrapped by such ef-

forts, which seemed to me to consume the man's strength, and with little result, while preventing the full exercise of the greater influences of fellowship and inspiration and faith. This man seemed to me to be capable of being a Thomas Arnold, had he not been burdened with the weight of a prohibition emphasis that kept him down.

My first pastorate was in Evansville, Wis., a town of less than two thousand inhabitants. Here I remained for seven years. It was a town which boasted that it had never from the first permitted the sale of alcoholic beverages. During this pastorate I was not conscious of actual objection to prohibition methods, though I see plainly now that I was moving steadily toward the time when I should place the emphasis upon other and higher methods.

When I began my ministry in this first pastorate, I wrote for myself, and placed above my study desk, this motto, "Bring to light always the great principles of the moral and spiritual life." I intended this motto as a constant warning against making my ministry merely a shallow iteration of a few obvious bits of advice touching the habits and practices that lie most visible to the eyes of men. The vision of this high purpose in the ministry of Jesus Christ has grown upon me with each passing year, and with this growth it has become less and less possible for me to yield my allegiance to the methods that work almost



wholly by political and police influences—by physical rather than moral forces.

Once during this pastorate there was a license campaign in the town. The churches held a union prohibition rally on a Sunday evening in the opera house, and I was one of the speakers. I did the best I could, but became painfully conscious that my heart was in other and higher methods. I had discovered that indifferent, unspiritual and immoral lives were as frequent there as elsewhere. I had learned that righteousness, temperance and judgment are positive factors of spiritual manhood that must be grown by culture under the shining of the Sun of Righteousness and the ministry of the dews of heaven, and that the attempts of physical force to compel an outward appearance of spiritual self-government were of little avail, and that this method as the dominating spirit of the church was blinding the eyes of men to the essentials of spiritual character and power. This one effort was the only prohibition speech I ever made after my ordination to the Christian ministry.

I can only say that in this first pastorate I did my very best according to my knowledge, and that, measured by such evidences as are visible, the work was greatly blessed. The church was one of the older churches of the state, celebrating its fiftieth anniversary during my pastorate. During those seven years the resident membership increased 90 per cent. When I tendered my resignation, to go to

Kansas City, the people promptly pledged a 50 per cent increase in salary, and when we insisted on going they gave such visible tokens of affection as we shall never forget.

My second pastorate was in the Beacon Hill church in Kansas City, where I also remained seven years. When I con my wife's scrap-book of newspaper clippings, the first public token of my temperance attitude appears to have occurred in the spring of 1908, when I am reported to have given an address before the Prohibition Club of Kansas City on the subject, "Why, As a Minister, I Am Not a Prohibitionist."

Early in the next year—the winter and spring of 1909—a persistent effort was made by the prohibitionists to secure from the Missouri legislature the submission of a prohibition amendment to a vote of the people. Ministers' associations passed the customary resolutions addressed to their representatives. It occurred to me that it would be an act of cowardice and bad citizenship for ministers who did not believe with the majority of their brethren to remain silent, permitting the resolutions of the association to pass as unanimous when in fact they were far from so. Therefore I wrote to the state senator from Kansas City, indicating that I was one who did not believe with the majority on this matter.

A clipping from the Kansas City Star, bearing date of April 27, 1909, quotes from my brief note to the state senator merely this, "Prohibition works on the wrong principle. Reform must come from within the man, and not from outside forces."

During the month of May, 1909, I gave three Sunday evening addresses on the temperance question. These were quite fully reported in the daily press at the time, and widely copied. According to the report in the Kansas City Journal, the opening address of the series began with this proposition: "I have come, through more than twenty years close study of the question, and intimate experience of license, local option and prohibition methods, to be convinced that we shall not be prepared to deal successfully with the temperance question until we have diverted our attention from prohibition and given it up. It is mistaken in its method, erroneous in its moral distinctions, and unjust in its application."

The day after the publication of this first address the Kansas City papers carried on the front page the reports of the "excitement around the attorney general's office" at Topeka occasioned by my utterances. The assistant attorney general of Kansas was quoted as saying, "I cannot help but suspect that he is doing so for the money there is in it."

Thus I had my first experience of false accusation from those who pose as the good people, and whose accusations require no

ground of fact, but only the wish to asperse the character of those whose reasoning they are unable to meet in open and honorable discussion.

The vicious attacks which were made upon me at that time served to bring me to a realization of the fact that I must study the whole question more deeply, in order that I might be able to give, both from the theoretical and from the practical sides, the reasons for the faith that was in me. Therefore, for two or three years I embraced every proper occasion to obtain first-hand knowledge. During my vacations in Boston and Chicago and many other cities, and also at other times when the opportunity offered, I made myself quite familiar with all sorts and conditions of men as they are to be seen in the drinking places of our villages and cities. Scores of times have I gone into saloons and restaurants and purchased a glass of beer and sat down to watch and listen and become familiar with the character and purpose and conduct of the vast numbers of men who spend their social hour of the day in these places. This was during my last year in Kansas City and my first year in Sioux City, 1909-10.

During my last year in Kansas City there occurred an incident which has attracted more notice, I think, than it deserves. It has always been my deliberate purpose to seek and to try to understand all sorts and conditions of men. This purpose has led me into

very close association with the unions of organized labor. Soon after going to Kansas City I was elected by the Congregational ministers' association as their fraternal delegate to the central labor union. I was soon elected chaplain by the labor union men. Having started thus as fraternal delegate from the ministers' association, I continued to attend the central labor union during the years of my Kansas City pastorate merely in virtue of my personal interest and their hearty welcome. For five years I acted as their chaplain, opening every meeting with prayer.

After more than four years in this relation, I came to feel a desire to see the work of the unions more intimately as it is to be seen in the meetings of the various trade "locals." This desire I expressed one day when talking with a group of union men. The financial secretary of the central body was present and heard my remark. He was a member of the bartenders' union. Some weeks later, while I was on my vacation in New England, a copy of a Kansas City daily was sent to me, from which I learned that the bartenders had elected me fraternal or honorary member. This opened thus unexpectedly a new field of acquaintance. Without hesitation I accepted the implied invitation and attended regularly their meetings during the remainder of my stay in Kansas City.

This act has been recently, six years after the event, named by my ministerial brethren as

one of four reasons why I am disqualified for the Congregational ministry. I know in my own heart that it has not disqualified me for the ministry of Jesus Christ. He also was accused by the churchmen of his time as one who ate with publicans and sinners.

I love to associate with men, though I have never desired to be a "mixer" in the sense of flattering men or playing upon their cupidity for the sake of using them as pawns in the building of an apparent success. I love to have men come to church, yet I trust I have not been guilty of measuring the value of my fellowship with labor union men merely by the number of them that have come to fill my pews.

Neither do I desire to have it given out that I associate with them "in order to lift them up," as some of my ministerial friends have tried to have me say. This attitude smacks of the "I am holier than thou" spirit, which I think does little good to those whom one would help, while disqualifying the would-be helper for any real usefulness. I hope that my associations with men are from the sincere drawings of fellowship with those who, like myself, are children of the one heavenly Father, all of them hungering and thirsting in spirit and often weary and heavy laden, though always capable of finding the higher strength and happiness for which infinite love has created them.



On February 4, 1910, I gave an address before the National Model License League at its annual convention held in St. Louis. The convention paid my traveling expenses from Kansas City. This was the first time I ever received money (if payment of traveling expenses can be called 'receiving money') for any utterance or writing on the temperance question. In that address, which was afterward printed under the title, "Common Sense and the Drink Problem," occur these sentences:

"To be entirely frank with you, I have tried from a thousand different points of approach to see if I could make my reason and conscience consent to the prohibition doctrines and practice. My associations and interests have been, and are, such as to lead me to be, so far as in human power lies, sure I am right before going ahead." (Page 13.)

On page 8 of this address, referring back to the experiences of the preceding year, I say, "My thought and observation up to that time had been simply the effort of my mind to find for myself a satisfactory basis of conduct. I had always been a total abstainer. But for fifteen years I had not been able to work with the prohibitionists. I had not publicly antagonized them. But I had come to feel that they were mistaken in the principles upon which they based their efforts; that from the practical viewpoint they must inevitably fail; and that the ultimate spirit and temper into which

their crusade led them was extravagant, untruthful, and unchristian."

About the first of February, 1910, the First Congregational church of Sioux City, having spent six months in looking up my history and record, and having sent a committee of two gentlemen to Kansas City to hear me preach and to investigate my work there, extended me a call to the pastorate.

As one looks back upon any piece of work, it is with a humiliating sense of the meagerness of the reality as compared with the ideal. One would like to forget mere external facts and events, while treasuring up the spiritual rewards that are revealed in friendships and in growing capacity for spiritual fellowships. Yet it seems necessary at times, in view of the inability to count or measure the invisible realities, to resort to facts and figures. Measured by these inadequate tests, the seven years in Kansas City seem to have been what men call a success. The membership of the church grew from 145 to 354. At the beginning of the fifth year the salary was increased forty per cent. The work of the Sunday School had been the subject of special articles in the OUTLOOK, the LADIES' HOME JOURNAL, the RELIGIOUS EDUCATION magazine. When the resignation was tendered, after nearly seven years of service, the congregation urgently requested that it be reconsidered, and a number of men immediately doubled their



financial pledges. The Kansas City Star and Times presented editorials which one would like to live up to.

Perhaps at this point I should turn aside from the direct course of my narrative to notice one of the four indictments which my brother ministers have brought against me, viz., that I am "a personal user of liquor."

In the summer of 1908 I consulted a friend in the medical profession and received from him the suggestion that I try at the close of the day a certain tonic which he mentioned. I did so for a time. I soon discovered that the tonic he had perscribed was simply beer under a different name. During the next two or three years I experimented with the use of a bottle of beer with a light lunch at the close of my day's work. I found that it met my need, and most of the time since then I have followed this practice.

My personal habit, and my religious opposition to the legalistic methods for the promotion of temperance, have, so far as I know, no connection whatever with one another, except this—that if I believed that prohibition were a Christian method, or that it offered any real solution of the temperance question, I should be ready to undergo personal inconvenience and sacrifice in my personal habits for the sake of my prohibition convictions. The following paragraph from a letter which

I wrote more than four years ago to a friend who had called in question my practice, seems in place here:

“There are two points that stand out very clearly in my own mind—(1) I must follow in practice the method which my own thought and experience at any given time seem to indicate as best calculated to build me up physically and mentally and spiritually to live the life and do the work for which I think the Creator has made me; (2) I have come, through more than twenty years of thought and experience, to the clear conviction that many of the temperance people of America, in their haste to find a panacea for the evils of intemperance, have disregarded some of the fundamental and unchangeable principles upon which human character and happiness must be founded.”

With the exception of the two years of investigation in 1909-10, which I have mentioned above, I have never purchased nor used any alcoholic beverages except as here described. It seems a bit saddening sometimes to reflect how easily many people who are well-meaning, but one-sided in their emphasis and narrowly restricted in their experience of virtue, can characterize as “gluttons and wine-bibbers” those who before God are more temperate than themselves.

That part of my story upon which I now enter is a chapter of experience which it had

never occurred to me, until the last few weeks, that I might find it my duty to recite. I had assumed, as I fear most of our ministers do, that it was my business to allow people to do to me what they will, and myself to go on in silence.

Long ago I discovered that a man's own moral health depends upon his acting in the light. I have also come to see that the moral health and stability of society requires that all those activities of men which are designed for the education and control of the people shall be brought to the light. As far back as the beginning of my college days I had drawn a line of red ink under the words of Jesus in my old Bible, "For there is nothing covered that shall not be revealed; neither hid, that shall not be known." But I fear I have never fully learned, unless perchance I have learned it now, that man is frequently to be God's agent in bringing all things to the light.

(Just at this point in my writing, the postman has brought me words of counsel from one who has been for twenty-five ears a conspicuous church leader in America. His prescription for my case is, "Pitiless publicity—simply state the facts clearly and keep doing it." I have been endeavoring for some months to have my accusers give me a chance to state my case to them in some orderly way; or to have them co-operate with me in making an opportunity for a statement of the case before

a competent church council. They have declined to do either. See "Correspondence" in this volume.)

On March 1, 1910, I came to the pastorate of the Sioux City church. Almost immediately the Anti-Saloon League made arrangements for a Sunday evening prohibition mass meeting which was to be addressed by an Anti-Saloon League attorney of Kansas City, Kansas, and invited me to abandon my Sunday evening service and participate in their meeting. In my church leaflet of April 24, 1910, I mentioned this invitation, and gave my reasons for not wishing to accept it.

During the first four months of my pastorate in Sioux City I printed a series of four sermons, one each month, which have nothing to do with the temperance question, and which have been mentioned by some very thoughtful people as my best piece of work. These were given out at the door of the church from Sunday to Sunday by a committee of the men's club. On April 24 the committee gave out, along with these sermons, some copies of my address, "Common Sense and the Drink Problem." Objections were raised to the distribution of this address, and no more copies were handed out.

The question of my temperance views having thus been stirred up, I gave three Sunday evening addresses on the subject May 8th to 22d inclusive. These seemed to give general satisfaction to the people who attend-

ed, and the discussion of this question subsided. During the first ten months of the pastorate (from March 1st to the end of 1910) sixty-one people united with the church, as shown in the year book, audiences were good, and the opportunity for useful work seemed inviting.

In November of the first year of my pastorate I spoke again on the temperance question on a Sunday evening soon after the autumn elections. So far as I am aware, no particular notice was taken of this sermon, except that one member of the church came to my study to counsel me to drop the subject.

The occasions here noticed are the only mention, so far as I know, that I made of the temperance question during the first four years and two months of my pastorate. If there is any other mention, it is merely incidental and negligible. For three and a half years before the trouble of May, 1914, the topic had not been touched. I am not defending the wisdom of what I did or said. I am simply giving the facts. All that I said is in print, and may be consulted by anyone who cares to take the trouble.

Had I been in a church of organization and habit different from the Sioux City church, the events of May, 1914, and a thread of sequential events, would never have occurred. There have, for many years, been influences and methods operating in this church which

are not found here alone, but which are more pronounced here than in any other place that has come to my notice.

It seems necessary to call attention to the fact that my pastorate continued longer than any other in this church since 1900. It should be noted also that the conditions here existing were described with general accuracy in a sermon preached in the pulpit of the church on the first Sunday morning of September, 1906, by the pastor on the occasion of his resignation after a pastorate of one year and eight months. This sermon was printed in full in the local press on the next day, and may be consulted by any who are interested. During the next three and one-half years, until I came, there was another pastorate that continued one year and eight months, the other months being filled with interim preachers.

The Sioux City church is the central church, so far as the Congregational denomination is concerned, of a large territory. No true minister of Jesus Christ can occupy this pulpit without feeling the responsibility for a service that shall be intellectually and spiritually vital. To such a service the vast majority of the congregation are as responsive as the members of any average church. Some members of the church are as generous in their response as any I have ever known. But there are certain elements in the church whose eyes are wholly blinded by the god of this world. The conspicuous members of this unseeing group are



not more than two or three per cent of the church membership. But their financial interrelation with one another and with other business men of the church is such, and the organization of the church is such, that they have ruled the church in its critical moments for many years. It has seemed to me that the fires of experience must surely purify the spirit of the church. But each crisis seems only to drive away the more peaceable and responsive members, and leave the institution more hopelessly unseeing.

The official or ruling church comprises roughly speaking about five per cent of the church membership. These are seldom much changed except by death. There has been no new blood in the board of deacons in the memory of the present generation, except as removal from the city, or death, has made it necessary. The senior deacon is the most influential member of the church. (See my letter of May 1st to the Rev. J. O. Thrush, page 64.)

Near the end of my fourth year I suggested at a meeting of the Advisory Committee (consisting of the deacons and three or four other persons) the desirability of rotation in office, to the end that a larger number of members might gain the experience and share the responsibility of office. The deacons all assented to the idea. But I knew I must act with patience, so I let the matter lie without action, or even mention outside the Advisory Committee. After some weeks I mentioned

the matter again at a meeting of the Advisory Committee. The deacons again all assented to it. Still I did not act, waiting for mature consideration by the deacons. What was my surprise to have one of the deacons rise in prayer meeting one evening a few weeks later and begin a rambling argument against rotation of office for deacons. He revealed the fact that the matter had been rankling in his breast all the time, and that he had by special effort gotten together on this particular evening a large attendance of those from whom he expected to receive political support, and was utilizing the occasion for the purpose of getting an expression of the church against any change. He had gotten it into his head that the change had already been made, and that a vote was needed to reverse the action which I had precipitated. With some difficulty I helped him to understand that no change in the old order had been made, nor even mentioned outside the Advisory Committee.

There has been for many years a constant ferment going on, of which the general membership of the church seems to know nothing until from time to time it breaks into view in some such scene as that of May, 1914. There comes to mind an incident that occurred in the winter of 1913-1914. The men's class, which had always been a problem so far as attendance was concerned, had been worked up to a regular attendance of twenty-five or thirty. A different leader was chosen for each week. It



was indicated to the pastor that a certain man would like to lead the class one Sunday. The committee gave him the desired opportunity. He launched immediately into a public attack upon the pastor, alleging a grievance growing out of a conversation with the pastor two or three years before. The pastor had never before suspected or dreamed of any grievance lurking in that conversation. The pastor explained the misapprehension of the brother. (It probably would have been wiser for the pastor to have remained silent.) The large majority of the class were dumbfounded. Several of them came no more, saying that it was not for the revelation of such spirit that they came to Sunday school. As a result of the pastor's effort on that day to allay the brother's misapprehension, one of the men then present, accused the pastor, at a public meeting of the church a few weeks later, with calling the brother a liar.

I mention these incidents to give a faint idea of what was going on beneath the surface from the first day of my pastorate, and of which the general church usually knew nothing. One of my predecessors in the pastorate, as mentioned above, described ten years ago the condition, which seems to have grown worse rather than better.

Probably no person acquainted with the church would venture to question that the life of the church at the end of April, 1914, was marked by unusual visible tokens of prosper-

ity. One of the oldest members had publicly remarked that the annual meeting in January had been the best in the history of the church. More people had united with the church during the preceding twelve months than in any year for a decade. A glance at the size of the morning congregations, in the record kept for many years by one of the members, reveals an average attendance for the ten Sundays following March 1st as follows: In 1908, a few months after my predecessor came to the pastorate, the average was 246; in 1910, the first three months of my pastorate, the average was 284; in 1912, it was 258; in 1914, for the same period, it was 286.

The evening congregations for the preceding six or seven months had averaged 125—not large, but the largest I had known in my experience of the church.

There were reasons for this slowly rising tide of prosperity—reasons which I well understood, and which others frequently mentioned. For several years I had been moved by a deepening feeling that our churches, in the main, are not doing for humanity the thing which it is their chief business to do—that the central springs of the soul's health and happiness were not being reached. When I left Sioux City ten months before for my first long vacation since entering the ministry, it was with far deeper interest in personal spiritual culture than in the sights I was to see on my first visit abroad. The Monday morning in June,

1913, when I was to take the 6:50 train for the journey that was to end in Europe, I had gone to my study in the church at 3:30 in the morning for meditation and prayer. It was in that spirit that the summer was spent, and in four weeks in England and Scotland I attended church twenty times because I found thus what I most wanted. It was in that spirit that I took up my work on my return.

Besides this, the church had had now four years of apparent peace and uninterrupted prosperity, and people of the city were coming to feel that a new chapter was opening, and the years of strife were over.

But in the midst of all this, unseen by the casual church attendant, the ferment of strife was more actively at work. Incidents like the attack of the class leader, and the alarm of the deacon, above mentioned, seemed to appear unheralded as clouds form in a humid atmosphere. The closer the truth and love of Christ came home to the hearts of the people, the more was stirred the determination in the minds of the old-time trouble makers to find or create occasions of strife. I closed my eyes to these incidents so far as possible. I knew more surely every day that there was no hope for the continued peace of the church except in the warm breath of the spirit of the Christ, to lift the many above the reach of discord, and to convert or make ashamed the emissaries of strife.

God forbid that I should seem to pose as one free from mistake, or as a martyr. Yet with all that I know now of deeper experience and increased strength through the cleansing fires of the last two years, I solemnly declare that I believe no power that, humanly speaking, could have been brought to bear could have saved the Church unitedly. The deeper the spirit of the congregation grew, the more aggressive became the Adversary in the form of certain men who never agreed even with one another except when they combined to fight against the spiritual progress of the Church. I might multiply incidents almost without end.

The crisis came in the form of an Anti-Saloon campaign in the spring of 1914. The League brought to Sioux City as their chief worker a man who was advertised as a converted saloonkeeper from Danville, Ill." I paid no heed to the campaign. I knew the salvation of the Church I was serving depended on one thing, and that was the mind and spirit of Christ growing into a dominant atmosphere in the heart of the congregation. But the League paid insistent attention to me.

On Sunday morning, April 26, one of the deacons said to me, just before the Church service, that the deacons wanted an Anti-Saloon League speaker to occupy the pulpit the next Sunday. There was a tone of passion in the deacon's voice such as I had never heard in him before. I called a meeting of the Ad-

visory Committee at the close of the evening service that day. I said to them that I had not intended to take part in the campaign. I called their attention to the fact that my attitude was the same as when I came to them, and that I could not put an Anti-Saloon League speaker in my pulpit without the necessity of explaining that my own attitude had not changed, but that I would consent to the speaker they desired if they would consent simply to my letting the public know, by a statement either in or out of the pulpit, that my convictions on that point had not essentially changed. The deacons insisted that the speaker be put in the pulpit and that I keep still. The deacon who had spoken to me in the morning, urged that the president of the Anti-Saloon League had been pressing him for an appointment for their speaker in my pulpit. Finally the deacons passed a motion that such a speaker be put in the pulpit the next Sunday morning. I explained to them that I was placed in charge of the pulpit by the congregation; that the deacons had authority to fill the pulpit only in my absence; and that, if they should insist, I would agree with them to carry the matter to the congregation. The deacon afore mentioned remarked to the others that if they appealed to the congregation Mr. Short would beat them four to one. So the meeting adjourned.

While the meeting of the Advisory Committee was going on in my study, the convert-

ed saloonkeeper from Danville was making a public attack upon me in the pulpit of a neighboring church. On reading the report of this attack next day, I prepared a brief statement of facts to correct his falsifications of fact, closing my statement by saying that my past "utterances were made after years of careful and sincere thinking. I am willing that they shall be taken as representing my present views and convictions."

Having thus set myself right with the public, I stepped to the telephone and requested the Anti-Saloon League president to furnish a speaker for my pulpit the next Sunday morning, intending to accord him courteous treatment, say nothing on the temperance question myself, and then go forward with the spiritual work that lay nearest to my heart.

But, on Tuesday, even before my statement had appeared in print, reports began to come to my ears regarding a meeting of the Advisory Committee, the Trustees, and other persons, fifteen or twenty in all, that had been held at the home of the senior deacon without my knowledge on Monday night. An attorney had been requested to examine the constitution of the Church to see whether the deacons or the pastor had authority to fill the pulpit. It was discovered, as reported to me by persons present, that this authority belonged to the pastor. The meeting had lasted till past midnight, and had been of so tense a



nature that its effects were plainly visible next day on the faces of those present. It was plainly to be seen that the elements of discontent were determined to force the issue against the pastor, and that the senior deacon had made up his mind to give these elements their day by presiding over them while they did their work.

It was evident to me at once that the only thing I could do, being pressed into this sort of conflict, was to act out my part conscientiously and openly. I canceled the request for an Anti-Saloon League speaker in my pulpit, and announced for my morning sermon "Christian Temperance." The sermon is in print. My reason and conscience respond to it with satisfaction today.

Rumors of a petition calling for the resignation of the pastor began to fill the air. Every evidence of discord was paraded as a reason why members who themselves had no grievance should yet sign the petition. The stand of the pastor with reference to the Anti-Saloon League speaker was proclaimed as evidence of a domineering spirit.

It seems necessary to explain at this point, that the laws of Iowa ordained that in the case of an anti-saloon campaign every person who had voted in the last preceding election was counted automatically as voting for prohibition unless he actually appeared and signed the "saloon consent petition." If the voter in the last preceding election had died, or moved out.

of town, he was counted as voting for prohibition, as was also the case if he took no action of any sort. On Sunday evening, April 26th, occurred the meeting of the Advisory Committee above described. On Monday evening, April 27, occurred the meeting of church officials and others at the home of the senior deacon. On Saturday, May 2, I signed the consent petition. On Sunday, May 3, I preached the sermon on "Christian Temperance" which was printed in the daily papers next morning. No one of the church knew of my vote on the prohibition question until Monday, May 4, except as the congregation on Sunday morning, May 3, might have guessed it from the following sentence in the sermon: "Neither my reason nor my conscience would permit me today to vote for prohibition. The laws of Iowa are such that, because I voted in the municipal election this spring, I have to be counted one way or the other in the present issue. The law leaves me no choice."

For the four Sundays beginning May 3rd there were enacted such scenes as I had never dreamed of in a church. Every Sunday morning, either just before the hour for the service, or just before the sermon was to begin, some officer of the church would present to me some new official document to be considered or notice to be read. A number of the officers never occupied their accustomed seats during those days. They remained in the vestibule



to labor with all who entered the church. They would appear by ones and twos and threes, now at this door, now at that, and gaze at the minister as if they expected to see him faint. They would stand in the door after the sermon had begun and look at the minister and talk with animation. If they sat at all during the service, it was to draw a chair near the door just outside.

On Saturday evening, May 9, after I had gone home for the evening, the petition asking for my resignation was left on my desk at the church. It contained the names of one in six of the resident membership. After eight paragraphs each beginning with "Whereas," it proceeds as follows:

"Therefore be it resolved, That we, the undersigned members of the First Congregational Church, Sioux City, Iowa, or members of the Society of the said Church ask, and we do hereby ask, Wallace M. Short to resign immediately as pastor of the Church, and we ask the proper officers of the Church and Society to call such meetings as may be necessary, and do such things as may be required to accept such resignation if received, and if not received to proceed to terminate the pastorate of said Wallace M. Short as soon as possible."

To this was attached a formal affidavit, signed and sworn before a notary public, declaring the correctness of the copy.

Under the leadership of men accustomed to political manipulations, various cut-and-

dried actions were taken by the church and then reported as unanimous "no member dissenting," to give the impression of unanimity against the pastor where no opportunity for due consideration was given and where no unanimity existed. All these demonstrations were designed to make an impression on persons who had heretofore supposed that all was going well. Some members signed the petition protesting that they had no grievance.

A committee of the trouble makers was sent to the Iowa Congregational State Conference then in session at Marshalltown. This committee waited on the resolutions committee of the State Conference, as reported in the Marshalltown Times-Republican, and got a resolution reported that could be brought home to Sioux City for use against the pastor. Several leading ministers protested that it was un-Congregational for the State Conference to take sides in the controversy of a local church, and especially so when they had heard only one side. But, said the Marshalltown paper, "the conference was in no mood to be halted by any such technicality. It was on a trail that was warm."

The deacons sent a long letter to each member of the church enumerating many grievances against the pastor, reminding them of this "last outbreak on his part," and expressing the hope "that Mr. Short, in the com-

ing days, may come to see the light; that he may be saved from himself."

Motives of personal financial interest were brought into full play. I was frankly told by one of my best friends that if he was known to be active in my behalf, he would lose the borrowed capital on which depended his continuance in business.

So for a month I witnessed the god of this world as he had his day, bawling through the precincts of the church, trampling and spitting upon the spirit of the Christ in the hearts of men and women and children who know more or less clearly a higher way of living but who lacked the financial influence or the experience in that sort of conflict or the democratic organization to play a winning part in the day of passion. Had the church been democratically organized, so that a larger number of the members should have had experience in leadership, such a campaign could never have taken place. Had I then been seasoned in all the experiences that have overtaken me since, the issue would have been met quite differently on my part. What is taking years would have been accomplished in a few days, or a few weeks at most. Such would be the value of a true preparedness on the part of our ministry. For the lack of this preparedness our ministry is declining in the power of leadership in the supreme things of the spirit, and

the ministry as a calling is correspondingly losing its influence and its appeal to young men.

To the man who presided over this demonstration of material force against me I wish here to pay this tribute of respect, that in the midst of those days he said to a friend of mine, that if all ministers would stand for their rights of leadership as Mr. Short was doing, the influence of the ministry would be more worth while.

Surely no true Christian would commend in a minister a mere over-sensitiveness to the prerogatives of his position. And surely every one knows that influence derived from mere prestige of ministerial office is a thing of the past. But young men are not likely to flock to the standards of the church unless the "leader" of the church is able to exercise some real power of leadership in the critical moments of the church history.

The meeting at which the church was "to proceed to terminate the pastorate" was finally called for Sunday afternoon, May 24, the Sunday on which the pastor had already announced in the church leaflet that he was to be absent preaching at Grinnell College in exchange with the president of the college. It happened, however, that the president was ordered by his physician to a hospital in Chicago some days before the date of the proposed ex-

change, and the pastor, contrary to the expectations of his accusers, was present on the Sunday of the called meeting.

If it is possible for events like that meeting, and the acts that preceded it, to occur, then it is important that ministers, who are to understand and help to improve the conditions of our churches, should be in them.

On the morning of that day I resigned, contrary, as I realized then to the real judgment of my wife. I now think she felt more clearly than I saw.

The preceding week at the earnest pleading of my life-long friend, the pastor of the Marshalltown church, I had remained away from the Iowa State Conference at Marshalltown, where I was to have preached the conference sermon. Here also I now think I took a mistaken course. The State Conference had elected me to preach the sermon. A trustee of the Marshalltown church had declared, as reported in the public press, that if I came to Marshalltown he would lock the doors of the church against me. My friend, the pastor, afterward explained to me, that if he had permitted me to come to Marshalltown he would have jeopardized his own pastorate.

If forces of darkness are not finally to rule the church, then it is necessary that they be brought to the light. They can never be seen in action, and therefore in complete revelation, except as someone challenges them and permits them to do their worst. Democracy can

never be educated and saved by yielding to political intrigue acting from motives of cupidity and fear behind the closed doors of secret committee rooms.

The church leaflet during those weeks is crowded with printed matter of various sorts, all selected or written by myself. These printed pages breathe the spirit which I felt and which I tried to express.

So the pastorate was at an end. In four years more than 250 persons had united with the church. The Tri-State Congregational Club had been organized, and the ministers and laymen of the Sioux City territory had several times been gathered in Sioux City for fellowship and to meet and hear church leaders of national influence, such as Charles M. Sheldon, Graham Taylor, Washington Gladden. The minister had attempted to show a real interest in people of all sorts and conditions. To these efforts the main part of the church, numerically considered, responded well.

But a little group of men persistently, each for himself and in his own way, sneered at these efforts on every possible occasion. Efforts such as had inspired the Kansas City Star to say editorially in Feb., 1910, "Mr. Short gets the church into the life of the community and the life of men and women into the church. He belongs to the school of fine citizens and fine churchmen which Dr. Washington Gladden and Dr. Lyman Abbott have exemplified in a wider field," moved a member of the board



of trustees to retort to the pastor, "What do you know about social and industrial questions? Attend to the business for which we hired you. Learn to keep your place." Another member of the trustees would every now and then scoff at the people who were joining the church, saying, "These folks don't do us any good. You can't make that sort of folks mix with us. They don't help us financially." The fact, however, is that these new people did measure up in worth of character with the older members. To the efforts for helpful fellowship with the ministers and churches of the Sioux City trade territory, as exemplified in the Tri-State Club, there came ridicule from the same trouble-making sources. A man of the church visited the pastor's study to admonish, "if you don't keep still on some subjects you will find your salary will come up missing."

Dear reader, if a man is telling this story for personal vindication, it were better for him that a mill-stone were hanged about his neck and he were drowned in the depth of the sea.

But if there is such a thing as a man feeling himself entrusted of God with some mission and message of truth and brotherhood, and certain characteristic forces undertake in the name of religion to destroy the man's good name by dishonorable methods and persistent intrigue, it may be God's way of trying the man out, to equip him with intimate knowl-

edge and experience and patience and courage to do the work that God is seeking to have done.

My final sermon was from the words of Paul in the first half of the twenty-eighth verse of the eighth chapter of Romans. The sermon is in print in the daily press.

The next day I announced the purpose to start a new church on September first. I refrained from the acceptance of any sort of pledges of support, either personal or financial, until after the first month of the church, during which time I had outlined the spirit and purpose of the enterprise in the sermons, in the church leaflet, and in the public press. Then in the church leaflet for the fifth Sunday I reviewed the first month, and said, "our financial support is to come from anyone who wishes to see our work prosper. We are to seek to know God's work and do it. If our work is not of such a quality that anyone who contributes himself or his possessions will be tending all the time to become a better man or woman because of his contact with us, then our work is not of God and we are not God's workmen."

On the thirty-first of the following January, and on the twenty-fifth of the following April, I preached sermons on the temperance question. These were printed in full, and very widely circulated. Within a few weeks I had received letters of the highest praise for these



sermons from men and women of the highest possible station, both of church and state, in American life.

Not until after the printing of these sermons did I ever speak outside of my own pulpit on the temperance question since coming to Sioux City. I now determined to speak wherever opportunity offered, so far as time and strength would permit.

The Sioux Association has attempted to "unfrock" me for lending my "assistance to the support of the legalized liquor traffic, by making speeches in its defense, by permitting his speeches to be used as campaign literature by state and national liquor organizations."

This present address will doubtless be used against prohibition, along with the words of the most illustrious names in history even unto the present time. As to speaking in campaigns, democracy gets its education by hearing the discussion of great issues at times when the minds and interest of the people are awakened by public contest. The address which I have recently been giving on these occasions is printed at the end of this volume.

The shame is not that a man should discuss before the electorate questions whose solution reaches into the depths of political and religious principles. The shame is that the hand of physical and material force should have throttled discussion of these questions in the pulpit and on the Chautauqua platform. The shame is that a man may not even be per-

mitted to preach the gospel of Jesus peaceably in his pulpit unless he yields himself in subservience to the god of this world working by falsification of character and facts, and by secret intrigue and motives of cupidity.

With the publication of this little volume, I shall have printed in all six sermons on the temperance question. There remain yet many things to be said. There is urgent need for a simple and comprehensive primer of the fundamental principles of free democratic institutions. Such a primer should be suitable for use in the public schools, and should make clear what we mean by the separation of church and state, and by "sweet land of liberty." How many people can give any intelligent answer to these questions? Is liberty merely the chance for anybody who can get the power to do anything he chooses to the rest of the people? Or has the term a more dignified significance?

The greatest need is for men who have the patience and ability for open and honorable discussion. The pulpit that can supply this need may not have always an easy time, but it will command the respect of all thoughtful people, and will render to democracy and to religion a service that is absolutely indispensable to their health and perpetuity.

I believe the church into which I was born stands historically for openness and fairness, for freedom and faith. I believe it bases ministerial qualifications on intellectual sanity and

heart purity, and not on concurrence in some momentarily prevailing code of opinion. It is for that reason that I make my stand, in the full confidence that I shall be able to prove it so. I should scorn myself as a soul occupied with petty and puerile personal interest, if I thought I were concerned with personal self-defense. But if God has summoned one to stand for freedom and faith, for light and purity, for grasp of intellect and power of spirit, for truth and love in the church that has taken Jesus of Nazareth for its guiding star and its saving spirit, then a man has a task that is worth sacrifice and the chastening of experience. Then one has a mission that may rightly summon him to all the love and devotion with which the artist goes to his task or the prophet pursues his mission or the Savior seeks human souls for the kingdom of divine redemption.



## CORRESPONDENCE.

### WITH REFERENCE TO MY MINISTERIAL STANDING.

Of the two or three hundred letters that came to me in the month of May, 1914, as the direct result of the disturbance in the church of which I was pastor, perhaps none are more illuminating than those written by ministers, either from Marshalltown, where the Iowa State Congregational Conference was in session, May 19-21, or immediately following that Conference. These letters reveal, among other things, the character of the reports that were carried to Marshalltown by the committee that was sent for that purpose from the Sioux City church, and, especially, the way in which those reports were taken at their full face value by the majority of the ministers, and acted upon without investigation. (See pages 28, 31, 40.)

A number of the letters were of very fine spirit, if only they had been seasoned with wisdom and justice. Here is one, dated May 22, 1914, from a minister who had known me and my family for many years. He pleads with me on the ground of the high Christian character of my family—naming them over one by one—to “come back to God and home.” He says, “Tho your sins be as scarlet, they shall be as

wool; tho they be red like crimson, they shall be white as snow. Whatever you do, remember your father's and mother's God."

Here is one from an aged minister who had been entertained often in my father's home during my boyhood. He says:

I plead with you as one who has known you from your childhood, and your good father and mother before you. I am quite certain that the Congregational denomination cannot long fellowship you if you continue to hold the opinions which you have expressed and the practices in which you are said to indulge.

In my church leaflet for February 7, 1915, I commented on the questions raised by this letter.

Another minister wrote to a member of the church which I was serving to say that he thought he had once detected liquor on my breath at the time of a State Conference. I happen to know that I have never anywhere tasted liquor at the time of any State Conference, in the twenty years of my ministry.

These letters will indicate the way in which for the last two years reports have been spread, and acted upon without investigation—the Sioux Association studiously declining to give any opportunity for investigation. It has been assumed that one who holds such opinions as I have expressed in the last chapter of this book is too far gone in sin to be worthy of any hearing.

I am not sure but I feel as much like chiding myself with tardiness in dealing with the various situations that have arisen as I feel like chiding the brethren for their unfairness and injustice. It is, however, a little difficult to overtake rumors and reports that are assiduously circulated by interested parties, and believed by church brethren who assume that the opinions of the last chapter of this book are *prima facie* evidence of almost any sort of guilt.

Had I two years ago had the experience which I have since had, I should have been at Marshalltown to take prompt and determined action against the things that were there done. Having let that event pass, and having resigned from the church in Sioux City, I had allowed the way to be paved for the series of actions and reports that have since come.

For instance, in May, 1914, I was closing a successful year in the presidency of the Sioux City Ministerial Association. A few months later it was reported all over the country that I had been "kicked out" of the ministerial association.

This incident of the ministerial association occurred without warning of any kind to anybody. The first intimation of any sort to me was the report in the newspaper, that I had been "ousted" from the association. I had paid my annual dues, and was attending as regularly as I, and many other ministers, had been accustomed to attend. But one day when



I was absent, the action was taken. The next day a friend voluntarily called me on the telephone and told me how it was done. The story given me was as follows: A certain minister who is a director of the Anti-Saloon League, and who at the beginning of my term as president of the Ministerial Association attempted to swing the association into line with a bitter anti-Catholic propaganda that had just been started in the city, but found me unwilling to let the association be committed to such an anti-Catholic crusade, and who had thereafter absented himself from the meetings of the association during my presidency, came into the meeting of the association on the morning in question, noted that I was absent and that the attendance was small, and went out and brought in a few ministers of like mind with himself, and moved and secured the passage of the motion to expel me from membership.

Several ministers of the association expressed to me or to my friends their disapproval of the action thus taken. But none of them ever did anything to make their disapproval effective. I did nothing about it.

Another incident serves as an interesting illustration. In the spring of 1916 I gave in a number of cities in Michigan the address which is printed in the last chapter of this volume. At Escanaba, Mich., Dr. Samuel Dickie, president of Albion College, and one time candidate



for governor on the prohibition ticket, challenged me to debate, which challenge I accepted. The report of the debate is given in the Escanaba Press of March 29, 1916.

Dr. Dickie at once telegraphed to Rev. C. N. McMillan, superintendent of the Anti-Saloon League in Sioux City, and received from him a telegram which I printed without comment on my church leaflet for April 8, 1916. This telegram was signed by twelve prominent Sioux City ministers, and occupied a quarter of a page in the Escanaba dailies, the space being paid for by the Anti-Saloon League. On my return home I stepped to the telephone and rang up as many of these twelve ministers as were at home at the time. I reached six or seven of them. Only one of the six or seven had seen the telegram to which their names were signed. This one was the man who, as related above, had secured my "expulsion" from the Sioux City Ministerial Association. Some of the others had given consent to Rev. C. N. McMillan over the telephone to sign their names. One of them said he did not know that any such telegram had been sent.

This telegram led the Escanaba prohibition daily to comment at length on the "exposure" of Mr. Short's character, in the vein of these words which it used, "So vile is he—."

\*The first mention even made to me of any question about my standing in the Sioux Association of Congregational Churches and Ministers, which is the legal custodian of my ministerial standing, was in a letter from the registrar of the Association, dated October 4, 1915. This letter was received on the afternoon of Tuesday, October 5, and contained a copy of the program of the meeting of the Association which was to begin that same evening at Primghar. This was the first official notice that I had received of the meeting. This letter mentions complaints that had been received during "the last few days from prominent Congregational ministers" regarding my temperance teachings, and closes with the suggestion that "you ought in all fairness to withdraw from our fellowship. That would be the truly Christian course, I believe."

On my request, when I met the registrar next day at Primghar, that he give me the names of the "prominent Congregational ministers" who had complained to him, he mentioned only the name of the assistant state superintendent of the Anti-Saloon League of Missouri. The registrar volunteered to say that the suggestion of his letter, that I should withdraw, was merely his personal thought, and had no official significance.

I suggested to the registrar that the members of the association might like to hear

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\*I have since learned that some of the ministers had been urging my expulsion ever since the trouble of May, 1914.

a few words from me. During the afternoon of that day I was asked to speak for five minutes. In my talk I made no mention of the temperance question, merely speaking a few words about my new work in Sioux City. My wish was to let the brethren know that my spiritual life and outlook had suffered no eclipse.

The fact was that the brethren had dropped me immediately after the church trouble in May, 1914. Before that time scarcely a week passed when there were not one or more of them in my study and home. After that no member of the Sioux Association ever visited me or wrote to me, except one, and this one was a man who was never present at the meetings of the Association. The only ministers who ever came to my study during the months of trouble were four men of four denominations other than my own. I hope I have no feeling of complaint on this score. I merely wish to record facts; and also to indicate to my brethren that the program of "safety first" may be carried so far that it renders the fellowship of our ministry and churches of little value in time of need.

I cannot permit myself to report these facts that are rather derogatory, without mentioning, in the same connection, that there have been acts of fellowship by men in all parts of the country, many of them ministers of my own denomination, that have imparted to me from day to day the purpose to stand my

ground in loyalty to the higher and broader ideals of denominational fellowship.

On the morning of the last day of the Primghar meeting the business committee presented the following resolution:

“Whereas the conduct and practice of Wallace M. Short, a member of this Sioux Association, in recent temperance propaganda, has been such as is utterly contrary to the principles laid down by the National Council of Congregational Churches, and published in their report on pages 295-296, and of the Iowa State Conference of Congregational Churches, same conduct and practice being such as cannot be approved by the members of the Sioux Association,

“Resolved, that we as an Association ask him to withdraw his name from membership with us before the end of this session.”

No act ever came to me as a more complete surprise. All the conversations I had had with the men were such as to give me assurance that no such act was contemplated. It may be that I am slow to interpret signs.

Two or three of the ministers said this resolution was all news to them, and inquired as to the reasons for it. The chairman of the business committee finally remarked that the charges were too sickening and disgusting to talk about. Without further discussion the vote was taken, about one third of the ministers voting for the resolution, the others, with possibly one exception, not voting.

In the afternoon I read the following reply:

Dear Friends:—With the resolution in mind which was presented to you this morning by your business committee and adopted by the association, and in which I am requested to withdraw from the association at the present session, may I be permitted to say that it is my sincere wish to do the thing that is wise and right. Having never, until the time of the presentation of the resolution this morning, contemplated any such course as you suggest, I do not find myself able to determine at once in my own mind what is the wise and just thing to do.

Having been consecrated by my parents in infancy in the Congregational church in this state; having united with the Congregational church at the age of fourteen years; having graduated with honor from Congregational college and theological school, both of the highest standing; having been ordained by a body of ministers and delegates among whom were men of national repute in our denomination; having served with visible tokens of success for eighteen years in the Congregational ministry, and, especially, enjoying as I now do relations of mutual confidence and friendship with many Congregational ministers in all parts of the country, I am not able to bring myself to the step which you request without maturer consideration than it is possible for me to give to the matter in the three or four hours of the time allotted to me.

I believe, brethren, that you will agree with me that in simple courtesy to many close personal friends in the Congregational ministry—men whom I have known from college and seminary days, none of whom is present here today—I ought to take time to coun-

sel with them, in order that I may not justly be chided for relinquishing lightly and inconsiderately that which I am sure the brethren of the Congregational churches desire should be held as of value—membership in the Congregational church and ministry.

Meanwhile I shall take counsel also with brethren of the Sioux Association, and shall gratefully welcome any opportunity of personal conference or correspondence with any of them, to the end that in the near future, I may take such action as shall seem best for the good of all.

My request for time to consider was granted, only two persons voting for, and none against. It was voted that the business committee be instructed to confer with me in the interval before the next meeting of the Association.

The registrar in reporting the event to the "Congregational Iowa" monthly for November, says, "Mr. Short being apprised that there was some feeling, requested the privilege of stating his position." If this might be taken as referring to my "position" on the temperance question, that is precisely the thing which I then, as in all my dealings with the Sioux Association, studiously refrained from doing. I make no pretensions to agreement with the majority of my brethren as to the best political policy to pursue in the promotion of temperance. I have never mentioned this matter in their presence except when they have tried to commit me to the policy which I believe is mistaken.



The registrar closes his report to "Congregational Iowa" with these words, "It is not easy to deal so with a likable brother who holds your heart-strings, and to whom God has given great talents." My contention has been that the brother is not called upon, either by the principles of Congregationalism or by the spirit of Christianity, to "deal so" with me. Henry Drummond, speaking of "dealing with doubt," says that the mistaken attitude of the church has always been to "brand him," whereas Christ said, "Teach him." I want to see my denomination rise to Christ's way.

I am willing to be taught. I am willing for the church to declare from the house-tops that the majority of them disagree with me on this question of social policy. But, according to all authorities, when they withdraw fellowship from a minister, they declare by this act that he is guilty of "gross immorality, neglect of duty or of unfaithfulness to his ordination vows." That is, these brethren seek to "brand" me as guilty of moral delinquency, because of disagreement in a matter of judgment as to a social policy.

A month after the Primghar meeting I wrote to the registrar this letter:

Sioux City, Iowa, Nov. 3, 1915.

Rev. James E. Brereton,

Emmetsburg, Iowa,

My Dear Brereton:—

I am wondering if it might be worth while for the members of the Advisory Committee of the Sioux Association to acquaint themselves as well as they can, during the interval between now and the next meeting of the Association, with my work and teachings. I understand that the Committee consists of yourself, Mr. Thrush, Mr. Holden, Mr. McClain and Mr. Tower.

I think it best for me to exercise complete frankness with the Association, and with their committee. This purpose leads me to say that my only wish is for the Association to have perfect acquaintance with my work and teachings and spirit. Of course, I know that there are a number of people whose present apparent temporal interest leads them to desire naturally to represent my deeds and my teachings and my spirit in unfavorable colors.

It is not my purpose to "fight" the matter in any sort of a spirit of antagonism or self-defense. But if it should come about that I should be deemed disqualified for membership in the Congregational ministry, the reasons for my disqualifications must be specifically stated and must be founded on established fact with the same care and in the same manner as my qualifications for the Congregational ministry were established nearly twenty years ago. I think you will agree with me, that the case is more than merely a personal question as to what the Denomination may most conveniently do with me. There arise sometimes occasions when issues are to be thought out and decided which reach far beyond the question as to how a troublesome problem may be gotten rid of in the easiest way.



If there does not seem likely to be any occasion soon when I may meet the Committee, perhaps I shall come over some day and talk the matter over with you at your convenience.

Very sincerely yours,

WALLACE M. SHORT.

The meeting of the business (or advisory) committee was finally arranged for February 14, 1916, at Sheldon. To this committee I read the following letter:

Sioux City, Iowa, Feb. 14, 1916.

To the Advisory Committee of the Sioux Association  
of Congregational Churches and Ministers.

Dear Brethren:—

More than four months ago the Sioux Association, in session at Primghar, passed a resolution asking me to withdraw my name before the end of the then present session. The request was made without warning to me, and without previous consultation with me. It struck me at the time very much as it would if my family circle had suddenly given me notice to change my name and consider myself no more a member of the family.

The Association at Primghar very kindly acceded to my request for time to reflect on their action. This I have done, consulting meanwhile with a goodly number of my ministerial brethren in different parts of the country.

There has not been indicated to me any point in which I have been untrue to the duties and spirit of the Congregational fellowship, unless it be that I am

compelled to believe that the majority of Congregational ministers and members are at the present time in error in their judgment as to the ultimate results of certain efforts now in vogue in the name of temperance, and that I have ventured to speak and vote openly and frankly as I believe. This I hold to be the inevitable duty of a minister of Jesus Christ.

I find in my heart one ruling passion and purpose—to speak the principles and truth of God's wisdom and love; and to apply these, so far as it shall be my lot to do so, in sympathy and fairness toward all human beings.

There is, therefore, but one answer possible for me to give to the request of the Sioux Association: I am conscious of having "lived before God in all good conscience until this day." If I should accede to the request of the Association, I should by that act wrong my family and my friends, and transgress the plain dictates of my own conscience by tacitly confessing guilt where I know none; and should cast discredit on the Congregational denomination throughout the country by giving to the public the impression that its fellowship is founded on agreement of opinion instead of on intellectual and spiritual qualifications of character. I have done that which I believed to be right and spoken that which I believed to be true. My convictions are as in God's sight, and remain unshaken.

Very sincerely,

WALLACE M. SHORT.

I was with the committee from three until eight o'clock. When I left the committee, they assured me that the registrar would report to me the results of their deliberations.

Weeks passed and I heard no word. Finally I wrote to the registrar, and received reply that the committee could not give final form to their report until they should get together at Sibley for the spring meeting of the Sioux Association, which was to be held April 11-13.

The Sibley meeting was to begin Tuesday evening. I wrote the pastor at Sibley that I would arrive about 2:00 p. m., Wednesday. The train was a few minutes late, and when I reached the church the business session was awaiting my arrival to take up my case. Immediately the following report was read, and its adoption moved:

Your committee finds that Wallace M. Short has continually lent his assistance to the support of the legalized liquor traffic, by making campaign speeches in its defense, by permitting his speeches to be used as campaign literature by state and national liquor organizations, by being a member of a bartenders' association, by being a personal user of liquor, which actions are contrary to the declarations of the National Council of Congregational Churches as proclaimed at Kansas City in 1913, and at New Haven in 1915, and the Iowa State Conference in 1914; and which we deem contrary to the convictions, and detrimental to the interests of Sioux Association of Congregational Churches and Ministers.

We, therefore, as your committee recommend that the Association withdraw from Wallace M. Short the

privileges of the fellowship of Sioux Association of Congregation Churches and Ministers."

(Signed) CHARLES E. TOWER, Sioux City,  
J. E. McCLAIN, Sheldon,  
J. E. HOLDEN, Newell,  
J. E. BRERETON, Emmetsburg.

A rather stormy and dramatic meeting of nearly two hours followed. Mr. Thrush presented a minority report which was voted down. The majority report was finally adopted. I at once requested a mutual council. My request was granted, and the business committee was instructed to act for the Association, and in cooperation with me, in planning for and carrying through this mutual council.

On April 17, I wrote Mr. Thrush some suggestions with reference to the proposed council. From Mr. Thrush's reply I quote:

I hardly think that I should serve on the committee as I was not in harmony with the Association in its action. I can hardly be warranted in appearing before a Council in defense of something which I opposed as ill-advised.

I wrote Mr. Thrush as follows:

April 24, 1916.

Rev. J. O. Thrush,  
Spencer, Iowa.

My Dear Brother:—

Your letter of April 21st, in which you suggest your wish to withdraw from membership in the Advisory Committee of the Sioux Association is before

me. I trust that you may come to feel that the course of wisdom is for you to continue upon the Committee and take your part in its counsels and planning.

So far as I am able to judge myself, I have but one purpose in claiming my right to a dignified hearing, and that purpose is to bring all aspects of our problem frankly to the light and to obtain a truly judicial decision upon the matters at issue, so far as our Congregational denomination is able to render such a decision.

I have heard of cases in which a minister had so transgressed the laws of moral conduct that it might appear a gracious thing for his Association to permit him quietly to withdraw without dragging his transgressions out to the public gaze. You must distinctly bear in mind that this is not a case of that kind. This is a case in which the accused seems to be almost the only member of the Association who is desirous of having every aspect of the matter come clearly to the light.

I sometimes fear, as I watch the procedure of the Sioux Association, that before the case is through the Sioux Association may put itself on record in such way that it will be the party that will shrink from having its conduct come to the light. As I review the history of the case, as fairly as I am able, up to the present point, I am not able to think that the Association has followed a very dignified or orderly procedure.

Briefly stated, is not the history of the case about this? At Primghar the chairman of the Business Committee read, wholly without consultation with me or previous warning, a resolution asking me to resign from the Association before the close of the Primghar session. When some member of the Association asked the chairman of the Committee what the charges were

against me, saying that this was to him like a bolt out of a clear sky, the chairman on being pressed replied hesitatingly that "the facts are too sickening and disgusting to talk about." I asked for time to consider the matter, and my request was granted, only two men voting at all.

Four months later I met with the Committee at Sheldon, the chairman of the committee not being in attendance. We were together from three o'clock until eight. I took with me to the meeting of the committee a carefully prepared paper which I might have read in thirty minutes and in which I undertook to recount as fully and truthfully as I could the history of my course relative to the charges against me which I had gathered from the conversation of the brethren. The Committee said it did not wish to hear my statement, and therefore I did not read it. The conversation of the afternoon turned partly upon methods of procedure, and partly upon the temperance question, the real gist of the talk being that the brethren hoped I might see my way to adopt the prohibition ground for the promotion of temperance. I tried to make it clear that I did not regard myself as in any way on trial before the Committee, nor before anybody until some definite charges had been made against me to which I might speak in my own behalf. On leaving the Committee at eight o'clock, I was assured that I should receive through the Registrar a report of the deliberations of the Committee.

I received no report until I heard it read by the chairman of the Business Committee on Wednesday afternoon at Sibley and heard its adoption moved and seconded. The report was intended, as I understand Congregational usage, to annul my ministerial standing. When I raised the question of my right to be



heard in answer to the charges contained in the report, the Pastor of the First Congregational Church in Sioux City moved that I be given ten minutes then and there, and the motion was carried. When I arose to speak I undertook to do only one thing—to make it clear that I had not had a hearing and that I desired to be heard, and that I had no thought of undertaking to answer the charges in ten minutes at that time.

Is not that a fair and truthful statement of the things which the Sioux Association has done in this matter? I have no wish whatever to prejudge the matter by claiming that I have the right to ministerial standing in the Congregational denomination. That is a matter that I wish the denomination in some orderly and decent way to pass judgment upon in such way that the denomination shall be satisfied with its judgment; then I also shall be satisfied. My call to the ministry is not from men but from above. However I desire to treat the matter of denominational standing in a way that I shall regard with approval in the days to come. I have hoped that my brethren in the ministry might also pursue a course that shall look good to them in after days.

It seems to me that I have clear reasons for calling attention to the fact that some forces back of the membership of the Sioux Association are exercising influence to bring the matter to a crisis without giving me a chance to speak for myself or have anyone speak for me. For instance, I was informed by yourself, and also by the Registrar, that it was the intention of the Advisory Committee to present a report which should not at present annul my ministerial standing, but that at the very last, to use as nearly as I remember them the words in which the fact was conveyed to me, "Matters were brought to light in the committee



which changed the situation materially, and resulted in the report to expel me at once." When I indicated that the facts which had such influence with the committee might be of interest to me, you told me that it would not be proper for you to say what the facts were. The Registrar said in substance the same thing to me. I confess that I felt real surprise to discover that facts upon which hinged the question of a man's public expulsion from the ministry in the Congregational denomination might be brought to light in a committee meeting and neither the accused, nor the Association that voted on the accusation, ever know what the facts were.

I have conjectures as to what happened. I shall have no hesitancy, if it shall become necessary, to give public expression to my conjectures, together with my reasons.

I confess, my dear brother, that I feel somewhat humiliated that such a course of procedure can be followed by men who boast of a Congregational heritage. I had the honor when in Yale Theological school to help organize, at the suggestion of Prof. Barstow, "The Leonard Bacon Debating Club," honoring thus in our name a man who was distinguished for his readiness and ability to bring to light great questions on the floor of open discussion. I have read often with a thrill of purpose the declaration of Dr. George A. Gordon in his Yale lectures, that a great tradition of power has descended from the Congregational ministry of New England.

I cannot but wonder how we men are to acquit ourselves worthily, in view of our denominational traditions, unless we cultivate the habit of standing up squarely to the great questions which agitate the public mind and conscience. I am really not so much

concerned about my ministerial standing in the Association, as I am that I at least, according to the faculties and power which God has given me, should acquit myself in such way that I may enter sometime the fellowship of these heroes of old without the blush of shame. I have no apologies to make to the Sioux Association for the course which I have pursued in the teachings of temperance. I do have a faith and a conviction to state. If I may not give expression to my faith and conviction within the fellowship of the denomination, I am perfectly willing to sever my connections with the denomination, and to give expression to my faith and conviction on the credentials alone which the human soul bears from the Power above. But I purpose that all things pertaining to this matter shall come to light.

The Sioux Association has charged me with being a member of the Bartenders' Union. I wonder if there is a single member of the Association who could tell with even approximate truthfulness what the incident was which occurred seven years ago in Kansas City and which gave to me the notoriety in the minds of my brethren of belonging to the Bartenders' Union. I am accused of preaching sermons which are used as campaign literature by the liquor dealers. I wonder how far the brethren would like to press that issue, when they come to face the fact that the campaign literature of the liquor dealers includes great masses of quotations from men of both church and state the latchet of whose shoes I should not consider myself worthy to stoop down and unloose. I might mention in a similar way the other charges, with the question who there is in the Sioux Association that would be willing to state the charge before any intelligent body of people, and give his reasons for it.

I have endeavored here to go into the matter only far enough to indicate something of what I shall have to say, and to ask you frankly whether the statement which I have here made is not fair.

Do not you and I and all of our brethren need to face this matter openly and do whatever hard thinking is necessary, if for nothing else, at least in order that our own minds and spirits may be disciplined so far as possible into some likeness of the mind and spirit of the denominational ancestry whom we delight to honor? I venture to think that the question before us is altogether larger than the mere matter of getting rid of a troublesome problem the easiest way. You speak of the regret with which you view this whole affair. I am not able to view it with regret at all. Somehow the conviction is borne in upon me that the hand of God is upon us to train us for bigger and better things than we are doing. My wife remarked very cheerfully the other day that "God gives us hard tasks in order to see what we are made of." Then I turned her thought just a little to say that "God gives us hard tasks in order to make something of us." Whatever God has done for me that I value most, he has done through the discipline of hard tasks.

Fraternally yours,

WALLACE M. SHORT."

Next day Mr. Thrush wrote:

Dear Brother Short:—

Your letter of yesterday has just reached me and received the careful reading that it deserved. I thank you for your frank way of stating your position. I feel that I am no longer associated with the Advisory Committee as I have resigned. I wish now to make a little statement to you regarding some things about

the whole matter. Probably you will recall that I was not at the Primghar meeting. My first connection with the matter was at Sheldon. When the Committee went into private conference, there was a difference of opinion. I took the position, and received good support from one member, that we should not advise to drop your name from the roll. Finally I was asked what would satisfy me, or rather how far I would go in the matter, and my reply was that as a compromise I would be willing that we state as strongly as possible our prohibition views, and point out how your views and attitude on the matter were detrimental to the best interests of the temperance campaign. It was finally decided that we would follow that general plan and Brereton was appointed to draft the report and send it around the circle for corrections and additions. His report reached me first. I made one or two suggestions, and added my hearty approval to the document as a whole. It went from me to the other three and was returned to Brereton. One member wrote practically a new report. Then the whole matter was started around the circle for a second time. I gave my hearty approval for the second time to the first copy; but when it returned to Brereton, it was very evident that there would need to be another meeting of the Committee and so such meeting was appointed for Tuesday of the week in which the Association was to meet at Sibley. When we came together the difference between us was most pronounced. We contended all afternoon. I held out for the report that was first sent around, and which represented the general agreement at Sheldon. Very late in the afternoon, two men, one a member of the committee and the other a man who had been in and out during the afternoon

listening to us, went and took legal advice as to the rights of the Association in the matter, and returned with a great deal of enthusiasm telling us that if we thought there was ground for dropping your name, we had a perfect right to do so, and there could be no legal action against us. This had a marvelous effect on some of the committee and right there began to draft the majority report. I took a very active part in drafting that report. As drafted at that time there were two charges against you viz.—that you confessed the use of liquors and second that you gave assistance to the wets against the cause of prohibition. I insisted that we put the word “withhold” instead of the word “withdraw” fellowship. When asked if I would sign the report, I remarked something like this, “Perhaps, but I must sleep over it first.” The next morning the report was handed to me, with the additional charges and the word “withdraw.” I handed it back with the statement that I would not sign it. I made no explanations for I did not think that any were necessary. As the report had been completely changed and things put in it that I could not state positively were true, I felt that I could not commit myself to them. The rest you know. I am very sorry that I permitted myself to become so angry at Sibley but I felt that the provocation was very great.

“I wish that I felt that it were possible for me to remain on the committee but I differ so radically from the others that it would be very much out of place for me to have any part in the council. I want you to distinctly understand that the minority report represented the extreme of what I thought we should do. It probably sounded very severe to you. I recognize that it was severe. I had made a fight to retain you

in the Association and compromised on such statements as were contained in that report.

I hope the whole matter will result in some way in doing good.

Thanking you for your frank letter, and I have tried to meet it with an equally frank statement, I am,

Faternally yours,

(Signed) JOHN O. THRUSH.

April 25, 1916.

Another letter to Mr. Thrush:

Sioux City, Iowa, May 1, 1916.

Rev. J. O. Thrush,  
Spencer, Iowa.

My dear Brother:—The kindly and sincere response which you made to my last letter encourages me to give expression a little further to some matters that are in my mind.

There are three distinct and separate influences that bear upon the problem which the Sioux Association is facing with reference to my attitude. (1) There is the influence of the Anti-Saloon League. (2) There is the influence of certain persons in Sioux City. (3) There is the mind of the Sioux Association.

The attitude of the Anti-Saloon League is known beforehand. Its attitude I shall not here discuss. It is, in this part of the country, a most powerful political agent. I do not think any minister in certain of our Protestant denominations has in recent years ventured to express himself upon the temperance question in any other way than that prescribed by the Anti-Saloon League; if he has he has lost his ministerial head. While it has been intimated a number of times, and especially by the chairman of the Business Committee both at



Primghar and at Sibley, that there is a great mass of evidence against me, and while I have given to members of the committee such opportunity as I might, short of a peremptory demand, to indicate to me something of the nature and the sources of this evidence, I have received no light upon the matter except that one member of the committee named to me one or more superintendents and officials of the Anti-Saloon League.

As to the second influence, I have not heretofore mentioned it, hoping it might not be necessary to do so. But developments at Sibley made it evident that I can no longer respect myself as one who tries to be an independent minister of the truth and grace of Jesus Christ, unless I do take note of this influence.

A few days before the meeting at Sibley I wrote to the minister of the Church there to let him know that I would be present, and to tell him just when I should arrive. There went to Sibley on the same train with me a business man who is a member of the First Congregational Church in Sioux City, and also a minister who is not in the active pastorate but who is a member of the First Congregational Church. [The business man is senior deacon of the Church, and also president of the Y. M. C. A. The minister is secretary of the Y. M. C. A.] These two men, and the Pastor of the First Congregational Church and his delegate, all sat together at Sibley during the business session at which my case was discussed. Of course the business man above mentioned was not a voter, but he had with him three members of his church who had votes, and these three together with one or two voters from another Church near to Sioux City all voted together every time, and were almost if not altogether the only persons who voted against my request for a hearing before a mutual council. Then this business



man and his delegates all went home, not remaining for the further sessions of the Association.

Against this business man I feel no malice, and for him I have no denunciations. I use him simply as the typical and leading figure in a situation which I cannot rightly ignore unless I mean to renounce wholly the right and dignity of the ministry. I would unhesitatingly select him as one of the highest types of the faithful husband and father, and a man of highest personal morality and legal honesty and business integrity. I doubt if he has any sense of the corruption and brutality that lurk underneath his political manipulations in civic and ecclesiastical politics. He needs not so much to be denounced as to be taught. And no minister can teach him unless that minister has the patience and purpose to win the power successfully to challenge his methods in the open light. I do not blame him any more for his methods than I blame the minister or the ministry which declines the great task of winning the intellectual and spiritual power to cope successfully with the brutality of mere material force.

A few years ago I lunched with him one noon at the Y. M. C. A. on the day when he was chairman of the Woodbury County Republican Convention. During six years of intimate acquaintance with him I have seldom known him to be communicative as to the real thoughts and emotions within. He was unusually communicative on that occasion, and expressed a boyish glee over the things which were being done in the convention under his direction. He told me that he supposed the papers the next day would probably denounce the methods as those of the steam roller. But he said it was great fun, especially if you win. His own hand in such affairs is not often visible except to the experienced eye. I never before saw him show his hand so evidently as he did in this flying trip to Sibley. He surely would never have done that thing if

he had not been absolutely confident beforehand that he was going to accomplish my final elimination from the Sioux City problem. Perhaps I should say here that when in his home I handed him my resignation from the pastorate of the First Congregational Church two years ago I did so only after I had made it perfectly clear to him that I meant to start independent work in Sioux City, and he had fully assented to my right to do so.

It was at about the time of the Woodbury County Republican Convention which I have above mentioned that one of the Sioux City papers called attention to the fact that delegates were sent to the state convention to represent some precincts of Woodbury County in which said delegates had been turned down by their home constituency by an adverse vote as high as 38 to 1.

When the break came in the First Congregational Church in Sioux City two years ago, it came to a majority of the people like a bolt out of a clear sky. During the month of May, 1914, I saw forces rounded up, with this same man as their spokesman and chairman, and methods pursued, which were a marvel and a dismay to me even though I had participated in bitter political campaigns more than once in Kansas City and had seen political intrigue from the inside. The record of six weeks in the First Congregational Church in Sioux City in the spring of 1914 can surely be described as nothing less than brutal. I have the records of it all. I shall be glad if it may never be necessary for me to produce them. But I cannot see any way in which I can maintain my right in my own conscience to call myself a minister of Jesus Christ if I passively and weakly yield to such influences.

In this connection it is surely, to say the least, an anomaly that the pastor of the First Congregational Church in Sioux City should be a member of the Business

Committee of the Sioux Association to deal with my case and should be upon that committee the aggressive factor against me.

I realize that the mention of this second factor opens the door into a large field. But when Providence brings a man face to face with a situation, how is a man to save his own soul unless he undertakes by the power and grace of God to do two things: (1) Stand in his place and play the part of a man if he is able, (2) learn how to have the peace and grace of God in his own heart in whatever difficult or trying situations it may be necessary for him to meet.

The third factor—the mind of the Sioux Association—ought to be the determining factor. It is for this real mind of the Sioux Association that I have been listening. One cannot help wondering sometimes whether between the political dominance of the Anti-Saloon League, and the power of the second factor which I have mentioned—the man whose great wealth enables him by a wink of the eye to set a hundred servants to doing his bidding—the Sioux Association really knows its own mind. Your own independent stand, and frank statement, have been delightfully refreshing to me. It seems to make little difference with me whether a man agrees with me or not, if only the man stands in his own independent right for something which his reason and conscience approve. It is this independent manhood which I have supposed furnishes the basis of ministerial fellowship in the Congregational denomination. I am hoping to find that this is the case.

When I can find the real mind of the Sioux Association, or of the Congregational denomination, then I shall be satisfied. I am somehow impelled to think that in the search for this independent mind and conscience of

Congregationalism, I may be able to render some slight service both to the denomination and to religion.

Fraternally yours,

(Signed) WALLACE M. SHORT.

Mr. Thrush having referred the matter to Mr. Brereton, the Registrar, and Mr. Brereton having referred it to Mr. Holden, the chairman of the business committee, there passed between myself and Mr. Holden a series of letters during the month of May. Copies of his letters and mine I sent to ten or fifteen leading men of the denomination, in order that we might have the counsel of able minds to assist in our planning. Among those to whom I sent the copies was the Rev. William E. Barton, D.D., who is a recognized authority on matters of ecclesiastical and denominational usage.

On May 24, Mr. Holden wrote as follows:

Rev. W. M. Short.

Dear Sir and Brother:—I am in receipt of yours of today and hasten to answer.

From correspondence with members of the committee there seems to be unanimity of opinion on three things at least. (1) That the council cannot profitably be held in Sioux City. (2) That there should be some method of limiting the time of the council. (3) That the committee cannot see their way to pay any expenses unless authorized to do so by the Association.

There is a fourth item which may arise and has been suggested by two of the brethren—the reducing of the number to be invited to the council.

These are the difficulties in the way at present and unless someone has a reasonable solution of them, I see no use in even calling the committee together.

The academics of the situation as presented by Dr. Barton are correct, but I doubt if he is fully informed of the concrete example.

I am sincerely yours,

(Signed) JAS. E. HOLDEN.

To this letter I replied:

May 25, 1916.

Rev. Jas. E. Holden,  
Newell, Iowa.

Dear Brother:—Your letter of yesterday came a few hours ago, and has received careful attention. I have not as yet been able to find in it any suggestion for progress of any kind. May I say frankly that I do not feel satisfied with your idea that there may be “no use in even calling the committee together.” You will recall that the Association at Sibley authorized the Committee to devise with me, and carry out a course of action. I have no right to be satisfied with mere tactics of delay.

Your official position as chairman of the Advisory Committee has placed you where the initiative in behalf of the Association has devolved upon you. You have not held back at any time when action was required to advertise me to the public as a man unworthy of the fellowship of the Christian ministry. Have I not ground for feeling that your last letter brings us to a critical point of our planning for the council?

You will recall that at Primghar last autumn you read the resolutions calling upon me to resign at once from the Association; that you spoke no word to me beforehand regarding that resolution; that when some member

at that time asked the reason for the resolution, and repeated his request, you replied in a low tone that the matter was too sickening and disgusting to talk about. When I approached you a few minutes later to talk upon the matter you excused yourself on the plea of a pressing engagement.

You remember that when you called the committee to meet me at Sheldon in February, you remained away from the meeting.

Then at Sibley you read the majority report—to withdraw fellowship from me—having never indicated to me the nature of the report, nor conferred with me in any way. You moved the adoption of that report, and voted for it, remarking vaguely, during the discussion, that there was a great mass of evidence against me. Immediately after that business session you took train for home on the plea, as reported to me by a brother minister, that you were ill.

I had much rather be wronged than to be unjust, if for no higher reason, at least for this, that I expect these records to be read by minds who will not be prejudiced in my favor, and by a few of those who come after me.

Providence places me in a position where I am not at liberty to let this matter slip along and go by default, even though that may sometimes appeal to one as the easier way. I came into the Sioux Association six years ago with a clean reputation. Have you not given me abundant reason for saying plainly that the path of duty has become clear to me, and that this issue must be met squarely. There is no honorable way surely but for you to be as resourceful in helping to a fair hearing as you have been in bringing charges and keeping away from the opportunity or necessity of stating them and letting the case rest on its merits.



Any arrangement will satisfy me that shall result in a council which shall appear fairly representative of the denomination. I have no right to consent to anything less than this.

In my judgment it is time for you and me to come face to face and talk this matter over. I believe it is time for a meeting of the committee. If you are able to suggest some course of action that shall look toward progress, I shall gladly act with you. Unless some such course shall be presented, I shall on next Tuesday send copies of your letter, and of this letter, to the men who have so kindly helped me with their suggestions. Seeking their counsel and the help of God I shall persevere until all is brought to the light.

Very sincerely,

WALLACE M. SHORT.

Mr. Holden called the committee to meet at Sheldon on May 31. My wife went with me to the meeting. Messrs. Holden, Brereton, and McClain of the committee were present.

The next day I wrote the following note regarding this meeting:

The Committee thought a small council from the vicinage would answer the purpose. I stood for a council representative of the denomination. Finally we came to agreement at all essential points except finance. The committee decided to take by mail a referendum vote of the ministers of the Association to learn whether they approve of bearing the one or two hundred dollars expense that would fall upon the Association. Each member of the committee had been impressed that the council could not be held in Sioux City. They felt that Fort



Dodge, 135 miles distant, might do. This location would add a little to the expense, and a great deal to the inconvenience.

We were together for eight hours. Tempers got ruffled sometimes. There were occasional stretches of fine good fellowship. On the whole, it was to me the best experience of ministerial fellowship I have had in the Sioux Association.

All too often our fellowship is merely a sentimental circle holding hands and singing about "the tie that binds," when in fact the tie is not strong enough to stand the strain of the jolt of an idea.

At ten o'clock last evening I went to my room at the hotel to thank God that he has given me the spirit to stand my ground when reason and conscience give the command, rather than to follow the easy course of dishonorable safety. If only we ministers could have at least one day's exercise a week like we had yesterday, what splendid fellows some of our timid and acquiescent men would come to be! And how the influence and usefulness of the ministry would advance! Last night I liked those fellows better than I ever liked them before.

Two or three facts seemed to me especially significant in this last meeting of the committee:

There was utter confusion in the minds of the committee as to the ultimate significance of the action they were proposing to take in my case. One member insisted that the action of the Association would not affect my legal status as a minister; but would relieve the Sioux Association of responsibility for my teachings.

Each of the members of the committee would hark back every few minutes to the argument, that there was no occasion for making the proposed council of national scope, because this event was merely a local affair that was of no concern to anybody outside the Sioux Association. Yet the registrar had received that very morning a letter from the Iowa State Congregational secretary inquiring whether my name should not be dropped from the roll of the forthcoming national Congregational Year Book.

When we came to the selection of members of the proposed council the committee selected some men who have given months of their time in the last few years to campaign speaking for the Anti-Saloon League. I made no objection to these selections.

But when I named a man of the very highest standing in church and state who happens to be known as not a prohibitionist, the committee acted as if I had thrown a moral leper into their laps. Hands were thrown up; wry faces were made; the clamor came from every side—"O let us be fair; let us be fair; we want men of character on the council."

The referendum of the ministers of the Association, on the matter of sharing the expense of a representative council, returned an overwhelming majority against bearing any expense; and of the committee, four members voted against any expense at all, and one member voted for expense not to exceed a hundred

dollars. (Rev. Joseph Steele of Lemars had been appointed by the committee to fill the vacancy created by the resignation of Mr. Thrush.)

It seems to me to be clearly my duty to carry the matter to the decision of a representative Council of the Denomination. I shall at the autumn meeting of the Sioux Association renew my request for a mutual Council, and shall be prepared to take whatever further action may appear necessary.

## GOD OUR SAVIOR.

"Stood erect, caught at God's skirts, and prayed."—*Browning*.

How the human heart hungers and thirsts and agonizes for more love in this old world of ours!

Hate and fear are the deep and comprehensive sources of the world's distress and misery. He who has sounded the dark depths of these evil passions knows the place of torments, and knows that it is not afar off in time or space, but its place is in the heart of man.

Good-will and faith are the eternal sources of happiness. And happiness, wherever found, is heaven.

How very simple this prescription for happiness! But we can reduce it to yet simpler terms, and that on the authority both of personal experience and of the teachings of the poets and prophets of all the ages. "Perfect love," says the apostle John, "casteth out fear." Therefore he who hath love hath set his heart free already from both hate and fear, the perennial sources of torments (I John 4:18).

Of all the things that abide, love is the greatest, says Paul; and next to this is faith. In fact, just as fear takes its flight when love enters, so faith, which is the opposite of fear, comes into the soul when love comes in. Hate and fear are inseparable twins. Love and faith always walk hand in hand.

The first command of Jesus was love; and the second was like unto the first—love.

To Henry Drummond the “greatest thing in the world” is love.

For Robert Browning the same is true:

“For life, with all it yields of joy and woe,  
And hope and fear, \* \* \*  
Is just our chance o’ the prize of learning love.”

Moreover, the prescription for making heaven is not only simple, it is inexpensive. Yea, it may be had without money and without price, says Isaiah.

Says Lowell:

“ ‘T is heaven alone that is given away,  
‘T is only God may be had for the asking.”

Why, then, O why does the human heart go on agonizing in strife and bitterness and fear from age to age? That is the urgent question for every human soul in every generation. He who answers that question solves the ages-old, yet the ever new, riddle of the human spirit.

The question can be answered. The riddle can be solved. Any one who desires can solve it. The only condition is, that he shall desire the answer supremely—more than he desires any or all other things. It is the pearl of great price, says Jesus, which, when a man hath found it, he goeth and selleth all that he hath and buyeth it.

The difficulty always is the same—that man tries to find happiness in his own way, instead of seeking it in God's way.

In the things of the material world people are wiser. In these matters men study long and arduously to find God's way. They consult all the sciences to discover nature's way—which is God's way—to grow the best corn, or to build a successful electrical engine, or to construct a safe and beautiful building. In these things that pertain to the material life, the children of this world are quite wise, says Jesus.

But in the matters of the human spirit, which require a deeper kind of insight, he tells us that "the children of light" stumble, and grope in confusion. In the questions upon which hinge human misery and happiness people follow the impulses and instincts of the lower nature, and try to find happiness in these.

Yes, the prescription of happiness is simple—love, good-will. It is inexpensive. It costs no money, because money cannot buy it.

But it is not easy. It costs the price of lifting every man out of the control of the "natural" instincts and passions of his lower nature, and into the control of the spiritual and godlike faculties that lie sleeping in every soul, waiting to be awakened and disciplined into power. It costs the price of all that long history of the invisible battles by which the spirit of man wins freedom from the domination of the god of this world, and by which he attains unto the intelligent and glad obedience of fellowship with the living God.

God rules this world. Man is always forgetting that fact, and dropping back into the false conceit that the world is ruled by men.

God rules the world, and one of his chief laws is the law of love. And every law of God has penalties attached. If you violate God's laws in the physical world, you suffer disaster, disease, death. He who violates God's laws for man's spirit suffers also, immediately and surely.

Jesus announced one of the laws of God: Thou shalt love God and thy neighbor. The nations of Europe violate that law, and they fall at once into suspicion and hate with all the consequent misery; and from suspicion and hate they soon plunge into the abyss of bloody conflict.

Jesus did not create the law of love; he merely saw it and proclaimed it. It has been God's law from the beginning of time. Amer-



ican employers and workmen violate that law, and suspicion takes the place of confidence, envy drives out good-will; and soon there breaks out industrial war with all its long train of consequences.

God's spiritual laws are not mere "scraps of paper." They enforce their own penalties as surely as his laws of the physical world. The law of gravitation enforces its own penalties—violate it, and you fall to your death. God's law of love enforces its own penalties—violate it, and there come bitter hearts and hard faces and gray hairs and spirits grown old and decrepit before their time.

Why is it so difficult a matter for men to learn love? I will tell you. It is difficult for us poor mortals to learn love, because it is necessary that we should first grow out of the laws and habits of the animal life to which we are born, and that we should grow into the laws and habits of the spiritual life to which God belongs and toward which he beckons us.

In the world of plants and animals there is a law in full force which the scientist calls, "the law of the survival of the fittest." That law operates by competition and physical conflict. This is the law of business also, being merely modified slightly in its form and refined somewhat in its visible workings.

In the spiritual world also there is a law of the survival of the fittest. It is analogous to the law of survival in the physical world,

but it operates from the opposite pole of human experience. In the physical world those forms survive that adjust themselves best to physical environment. In the spiritual world, to which man is meant to rise, those persons survive that adjust themselves best to their spiritual environment, which is God. And God is love.

I said that, in order to learn God's law of love, it is necessary for us first to grow out of the laws and habits of the animal life to which we are born, else we cannot see God's law of love. That is just what Paul told the world. He said that the "natural" or animal man cannot take in the things of God, because these things of God can be discerned only by the spiritual man, and to the natural man they are foolishness (I Cor. 2:14).

Now it is not exactly correct to say that a man must grow out of the laws and habits of the animal life. One never grows out of these finally until he leaves the body and the physical world behind. What one should do is to grow up into the spiritual world and into the experience of the living God, so that he sees the higher laws and the higher thoughts and ways of God, and makes these the controlling laws of his thought and conduct. It is in this way that the tree grows up above the sod, and makes the laws of the upper air and light the ruling laws of its being. Its roots beneath the sod come to their best only when the stately tree grows best toward the sky. But the upper

tree is the reason why the roots exist at all, and above the laws of the roots down in the dark soil it follows the laws of the upper light—of sun and clouds and air.

Neither is it wholly correct to say that we must grow out of the natural man into the spiritual man first, before we can discern spiritual things. The fact is that we grow up out of the natural man into the spiritual man step by step, so long as we live, provided we keep our spirits fresh and sensitive to God's inspirations by obeying them swiftly day by day. The business of life is to grow up into God. This, said Jesus, is life eternal, to come to know God by growing up into the spiritual world (John 17:3). If we do this, we succeed with the great business of living. If we fail at this, though we should gain the whole world, we have failed beyond repair (Mark 8:36).

Religion, therefore, is not a set of theories about God and man, which we call a creed, though creeds are sure to grow out of religion. Religion is a response of the spirit in man to the spirit of God that broods over man's life. It is the growing bond that binds the child to his Father.

Religion, therefore, is not a system of habit and conduct. Religion produces its own appropriate habits and conduct, as the living tree grows its own appropriate branches and leaves, and adds to the landscape its own peculiar type of color and form.

Because certain habits and forms of conduct are the most visible things about a man, the subtlest foe of true religion has always been the tendency to identify these visible facts with religion itself, and to enforce them upon men, and suppose that thus we were enforcing religion upon men, when in fact we were only making men slaves to our laws, or revolutionists against our laws.

It was for the promotion of this visible, and therefore hollow, kind of religion that St. Paul was going to Damascus one dark day, when suddenly the day was made forever illustrious by the light of a higher way—the way of Jesus. And from that day forth the life of Paul was a great and noble battle for the higher way—God's way. We see him going onward, suffering persecutions from the god of the visible religion, bearing daily the cross of Jesus, growing clearer in his seeing, mightier in spirit, ruled more evidently by the God of love, until he vanishes from mortal sight on the radiant summits of the one kind of success for which God and men accord at last the crown of immortality.

Paul in his vision and obedience and suffering and his brave heart gained the joy of true success—life. He became a living soul—how mightily alive! so that the pulses of his life are tingling still in the heart-throbs of humanity.

It is life, more abundant life, higher and higher kinds of life—it is this, and this alone, that can satisfy the heart of man.

“ ‘T is life, whereof our nerves are scant,  
O life, not death, for which we pant;  
More life, and fuller, that I want.”

And life is in the living, growing spirit of man that has daily increasing power to know and understand and enjoy the spirit of the living God. And the living God is love.

We know, then, what the world needs to make it happy. It needs life, spiritual life. That is what Jesus came to give—“I came that they might have life, and that they might have it more and more.” (John 10:10).

We know now what the church and the ministry and the Christian disciple exist for. They exist that they may be ever more and more alive with that kind of life that reaches and towers up toward the throne of the thinking and living and loving God.

We know what the church and the minister and the Christian disciple are meant to do for the world. They are meant to be so full of this thinking and loving life that their light shall shine all over everything in this world and give a meaning and a power and a glory to life, so that life shall all seem so vastly worth while that men shall learn to rejoice even in sacrifice and sorrow and in the cross of the Christ, because of the increasing power and joy of

the higher and immortal kind of life that is filling their souls with the knowledge and power and love of the living and loving God.

This is the real work, the great work of civilization and salvation.

It cannot be done once for all; it must be done every day for every man and for every society and race of men.

It requires the highest kind of power.—the invisible and almighty power to lift brutes into men, to carry worldlings up into sons of God.

It can be done only by the highest kinds of insight and wisdom—the piercing eye to discern the principles and laws of the Creator by which he has ordained that the invisible spirit of man shall find health and life and growth.

It requires the noblest species of courage known to man—the courage to follow God's way when all the unseeing clamor is calling for some plausible and easy way that looks good to eyes that are spiritually blind, but which is foolishness in the sight of God.

To all these must be added the patience and grace of Jesus Christ.

We see now the reason for the cross. It is that which Jesus suffers, in patience and courage and love and blessed joy, for those who

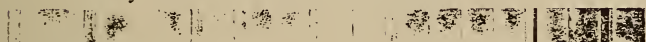


do not see, and who exalt their personal wish and convenience into a creed, and their blindness into a religion.

The cross of Christ stands at the center of all Christian teachings, and is seen in the experience of every higher kind of life. Jesus said that the cross must be the daily experience of every one who would be his disciple. Mr. Lincoln is described in Lowell's noble tribute as "dreading praise, not blame."

The hymn declares:

"They joy who suffer most with him,  
They win who with him lose."



The disciple is not above his Master. It is enough for the disciple that he be as his Master.

The cross is that which the parent, who sees, suffers for the child that does not yet see. The cross is that, and something more. It is that which the Christian, with spiritual eyes opened to see, suffers for children now grown into men and women who yet do not see, but who have worldly power and material influence which they put in the place of religion, a form of godliness but lacking the power of the spiritual vision and life, a religion of the god of this world.

But though the cross is the very symbol of discipleship, tipping the spires of the churches of christendom, yet when it actually comes, and men begin to "say all manner of



evil against you falsely," the disciple is not unlikely to feel surprise, and perhaps offense, rather than the rejoicing and gladness which scripture teaches that he ought to feel. I once knew a veteran of the civil war who said that when after months of drilling as a new recruit, he suddenly found himself stationed, with his regiment, in an open field where the bullets were flying and men were falling, he felt that some one had blundered. But finally it dawned upon his mind that it was for just such experiences that he had enlisted.

It is only through many a baptism of fire that raw recruits become veterans.

It is very easy for professed soldiers of Christ to mistake altogether the nature of the cross. I have known ministers who, when charged with inefficiency and intellectual anemia and spiritual blindness, have retreated with an injured and sanctimonious look, supposing that they were bearing the cross. They would do better to consider seriously whether the charges may be true.

The business of the minister of Jesus Christ is to see and speak God's thoughts and God's ways. God's thoughts and ways are higher than man's thoughts and ways. Many men are indifferent, because God's thoughts and ways are beyond the reach of their experience and their accustomed thinking. Other men regard God's thoughts and ways as foolish, because they find their own pleas-

ures only in the sensuous and worldly existence. Yet others hate God's thoughts and ways, because they have themselves erected a system of business and social prosperity into a religion, which has the form and external appearance of godliness, but which lacks the inner spirit and the power of genuineness. The religion of this latter sort of people is the religion of the god of this world.

It is this religion of business prosperity and social ambition—this religion of the god of this world,—which is the subtlest, and also the bitterest foe of the religion of the living God of love. It is a subtle foe, because it possessess much of the outward appearance and form of religion. It is bitter, because inevitably it feels in the spirit of Jesus a challenge and test of its own spirit—"if any man have not the spirit of Christ, he is none of his." The religion of the god of this world is bitter against the Christ and seeks to destroy him now just as in times past. The religion of the god of this world desires the presence of the Christ as an ornament, but it wants him to keep still. The God and Father of our Lord Jesus Christ is the God of all the people. But the god of the religion of business prosperity and social ambition is a limited god of the social and elect circle.

It is the religion of the god of this world—the god of material substance and physical force—that deceives the eyes of his worshippers, and that builds churches and crucifies

the Christ, and that subsidizes ministers and saps their spiritual force and makes them afraid.

Before the middle of the last century Dr. Lyman Beecher had said, "If in our haste to be rich and mighty, we outrun our literary and religious institutions, they will never overtake us; or only come up after the battle of liberty is fought and lost, as spoils to grace the victory, and as resources of inexorable despotism for the perpetuity of our bondage."

Does not the all-seeing God know that, in part at least, the condition against which Mr. Beecher lifted his warning voice has already come to pass? Would that we had a thousand Beechers who knew and dared to say the brave, true words that our religious society needs. Nothing but the tongue of flame can accomplish God's work. And the tongue of flame is given only to those who dare to suffer with the Christ—to die with him, in order that they may live with him.

Mr. Beecher goes on to say that, "It is not the impossibility of self-preservation which threatens us; nor is it the unwillingness of the nation to pay the price of the preservation, as she has paid the price of the purchase of our liberties. It is inattention and inconsideration, protracted till the crisis is past, and the things which belong to our peace are hid from our eyes."

It is the cowardice of a ministry that shrinks from open and honorable contest, and

that lacks the mental and spiritual education and hardihood of the challenge and adventure of moral leadership, and that suffers the petty pains of insignificance instead of the manly pains of the cross of Christ—it is this that renders blind the eyes from which are hid the things that belong to our peace.

My brother in the ministry, I beg you not to turn away from these words even though they may seem to you searching, or even harsh. I have seen some of you waive aside the criticisms of the magazines and the public press as if any criticism lodged against you must of course be merely wicked and vicious, the invention of evil men.

Let me assure you that I am preaching these truths to myself first of all, as I realize how easily a man, with a certain kind of devotion, may give himself to the service of the religious organization and become unconsciously the servant of the god of this world, bought and paid for, the original freshness and youthful virility of his intellectual promise and spiritual enthusiasm gone, himself now but as “spoils to grace the victory” of material prosperity and force, a Samson, spiritually blinded, grinding at the mill of ecclesiastical machinery.

Mr. Beecher, in the article above mentioned, declares that our hope lies in a wholesome fear. By which he does not mean the craven fear of the god of this world, but the brave and noble fear of the living God: Fear, he says, “is the star of hope in our dark

horizon. Fear is what we need, as the ship needs wind on a rocking sea, after a storm, to prevent foundering. When our fears and our efforts shall correspond with our danger, the danger is past."

When the soldier of Christ fears contest, fears hardship of battle, fears what people will say, more than he fears disloyalty to truth and disobedience to God, then his vision becomes dim and his spirit servile. He ceases to be a soldier of Jesus Christ. He has become merely an ornament to gace the chariot of victory of the god of this world.

Truth is a living and vital thing, upon which depends daily the health and virility of the human soul. "The word of God is living, and active, and sharper than any two-edged sword," saith the scripture. He who would be a minster of the truth that makes free, must be ever in a state of intellectual and spiritual preparedness. He must welcome the daily challenge of God's higher way which is forever in mortal combat with man's lower thought and way. This conflict is none the less real because it is waged in love.

There came to my desk yesterday a new book by Dr. Jefferson. The first sentence of the introduction by President Herbert Welch reads, "The world is poor because it has too few prophets." Mr. Jefferson is a very persistent, and, to some people, troublesome prophet of international peace. I do not yet find myself able to agree with him in some of his con-

clusions. But of his mental sanity and heart purity I can have no doubt. And surely his reasoning does powerfully grip the intellect, and his flaming passion for the vision that God has shown him does compel my profound respect. Whether he is nearer to the truth, or whether I am, at those points at which we do not see alike, God knows. But I thank God for his vision, and for his efficient and passionate way of pressing it. He has gotten my attention to aspects of war and peace to which I was once indifferent.

The brave challenge of the thought and spirit of the church is a daily necessity, if the institution is to be kept in health and vitality.

Much of the sin of our churches lies in the unwillingness to be troubled with any aspects of truth that do not minister to immediate comfort and self gratulation. The test of truth is not to be found by asking whether it makes some group of hearers comfortable; but rather, does it impart the health of spiritual sincerity and life?

Much of the weakness and sin of our ministers lies in the effort, for the sake of peace and a job, to speak to the people before them that which these people like to hear. Following this easy course, the minister soon becomes himself ignorant of all truth and viewpoint except one, and that one very limited. And the narrower his experience and viewpoint, the greater the resentment of his wounded pride when one suggests to him that there



are other fields of knowledge and experience into which he should strive to enter.

Democracy must have leadership—moral and spiritual leadership—or it must perish by falling back upon autocracy. And democratic leadership can rest only with those personalities, and those groups of persons, who have the disciplined power and grace to stand up in the open, and discuss public questions before the people, and challenge the easy-looking methods that are not the ways of God.

The lawyers are our most influential group today, because they get the daily discipline of contest and open challenge and struggle man with man. My ministerial brethren, upon whom rests the leadership of democracy, have fallen into bondage—O how many of them!—into bondage to the god of this world who orders them to speak safe and pleasing things. They can take the words of Jesus, “woe unto you when all men speak well of you,” and preach upon them in so safe a manner as never to call forth any word but praise from any hearer,—because the battle of ideas and ideals is not in their churches, but in the magazines and in the dinner-pail circle at the packing house and in the labor union halls.

The British Isles have been for centuries the most powerful spot of earth, because for a thousand years a dozen virile tribes have there fought one another to a standstill, first, in



physical contest, and, since then, in intellectual and spiritual contest all the time. They are always in practice. Therefore, liberty and literature and religion have there reached their highest.

What a contemptible little isle of weakness and self-righteousness it would have been, if every time any party or tribe had gotten a temporary political majority, it had pushed all others off into the sea, and thus tried to save its purity and good name!

There is a fine irony and scorn in a recent article from the pen of Wilfred Grenfel, just after he had returned to America from the trenches in France. He tells of a class of boys in a Sunday School in Cambridge, which, being asked what is the Golden Rule, replied, "Safety first."

The influence of the socially and financially "successful" is very strong in our leading churches. An important part of the code of conduct of social and financial "success" is the avoidance of unpleasant facts and problems, excepting, of course, business facts that must be met squarely to avoid disaster.

Brethren, there are spiritual and social and industrial facts and problems that must be met squarely, if men are to avoid personal spiritual disaster, and if society is to avoid industrial revolution. The minister of Jesus Christ must speak in such way as to ring true to the deeper sense of all sorts and conditions

of men. He simply cannot do this unless he is the servant of the God of all the people.

Recently some one twitted a member of an old Sioux City church with the "aristocratic" spirit of the institution. The woman so addressed retorted, "I want you to understand that I like to be called aristocratic." The minister is expected to serve this aristocratic organization. The husbands of these aristocratic ladies expect their employes to obey orders. And the minister submits, for the sake of a dishonorable peace, to be the employe of these men instead of a messenger of Jesus Christ.

The mission of big business and polite society in the Church of Christ is not to teach the minister the path of least resistance toward "success." These should come into the church to learn from the minister those ways of God that are very often regarded by successful men and society women as foolishness. The minister must be able to teach successful men and society women the ways of Jesus of Nazareth. If he has not the experience and courage for this task, then he becomes merely the hired agent of a personally conducted social club. He may flatter himself and his hearers by calling this club a church. But the Christ is not in it.

The present fact, my dear brethren, is that in the church almost anything will pass muster if only the preacher is "tactful" and eloquent. But among the great unchurched

masses the preacher must ring true to great verities, or he feels the piercing condemnation of a thousand eyes. Would that every preacher had a cultivated sense for hearing the firm notes of the voice of The Man who did not hesitate to speak plainly, "thou hypocrite."

Much of the society that occupies places of influence in our leading churches is accustomed to seek human companionships for the sake of comfort and pleasure. Phillips Brooks tells us that "he has mistaken the first idea of human companionship who seeks human companionships, friendships, and contacts with mankind directly and simply for the pleasure they will give him."

A Christian man does not avoid those people who cost him his ease and convenience and comfort. I fear the business man and the society woman who exercise so large an influence in our leading churches today would scarcely consider it in the line of his or her religious activities to wrestle mentally and spiritually, perhaps in the deep reality of agonizing prayer, with some man or woman whose spirit is sore with bitterness and ill-will, or deformed with selfishness, or reeking with intemperance. I fear these cases would be considered matters for the police power or the professional charities worker. He could give a little money, or make a cross on a ballot for another law on the statute books, and call these his Christian service. But were these the acts that made Jesus of Nazareth a Christian?

Are these the acts that make men and women the saviours of mankind? Are these the acts that make a human soul to know that "virtue has gone out of him?" Are these the acts that train a human soul for the fellowship of the God and Father of our Lord Jesus Christ? for the service and obedience of the God of all the people?

Brethren, I am persuaded that the minister who is to furnish his share of the real moral and spiritual leadership that can build and save democracy, is very sure to find himself daily in those straits of experience where he cannot stand at all unless it be in the power of God. He will know very often that he has been kept from falling only because he "stood erect, caught at God's skirts, and prayed." He will come to understand why so many men of the Bible, speaking out of the warm depths of the soul, called God "our saviour."

Many a time have I seen ministers and church people dismiss one who disagrees with them, with the simple charge that the man's morals and vision had been corrupted by association with the people outside the church. Then the minister or church man retreats "within the shelter of the fold" to keep his tender morals pure, as he thinks, but in reality to protect his provincial ideas and experience which cannot survive the shock of the wide world where the God and Father of all the people walks with his own.

O men, brother ministers! was the spiritual life of the Son of Man so frail a plant that it became corrupted by contacts with all sorts of folks? Tell me, why should true men care for a religion that does not grow robust and pure and vigorous by knowledge and experience of the human mind and heart?

If democracy is to continue to exist at all, then democracy must be educated. And that education must be, centrally, moral and spiritual education. This education can be accomplished only through the intellectual and moral battles that are fought out in the open where all men may see, and by seeing may be taught to think and judge.

That education of democracy can be carried on only by men who are trained to stand in the open clash of mind and spirit, permitting themselves, if occasion requires, to become God's storm centers to clarify the atmosphere of thought and purify the atmosphere of spirit. Democratic religious organizations must be saved by those fellowships of brave souls who think and walk in the light.

Men can be trained to stand in the open clash of mind and spirit, only by actually doing this thing whenever the still, small Voice gives the command. Veterans are made by actual service, and in no other way.

And men come to know the still, small Voice only by habitual and swift obedience. The very meat and drink of the Son of Man

was "to do His will." The apostolic challenge to the material and physical threats of the god of this world was, "We must obey God rather than men."

My friends, the very scepticism that exists so generally today regarding the possibility of a man speaking for God at all, is due to the dullness of our spiritual senses through disuse. By slow obedience our ears become dull. By disobedience they grow perverse.

"God will not have his work made manifest by cowards," says Mr. Emerson. That man who is slow or cowardly or compromising in his obedience to the voice of God's higher thought and way, not only loses the power to do the deed with efficiency; he loses the facility of hearing; his talent of hearing God's voice is taken away from him.

Our central difficulty to day is not that we have too much material prosperity, but rather that so many of our so-called religious leaders—the ministers and Y. M. C. A. secretaries and presidents of Christian colleges—worship at the footstool of the god of this world as embodied in the persons of the wealthy contributors to these institutions. It is not less wealth that we need; but more of the power of the living God felt and exercised by those who hold positions that call for the real moral and spiritual leadership of democracy.



At a church convention a few weeks ago I listened to a typical missionary address. The speaker was applauded frequently. But the applause was only for those climaxes where the speaker dramatically reported the giving of "five thousand dollars to missions," or some other large amount. There was nowhere in the address any suggestion of anything that Jesus or his disciples were to do for the heathen, or for the people of the city in which we were meeting, except that the heathen might "hear the name of Jesus."

I think I could not justly be charged with indifference to missions. The church which I last served contributed to foreign missions in four years of my pastorate more than half as much as in the preceding twenty years. But when missions—or the church—become merely a conventional sort of sacred machine to be kept in motion with money, and to occupy the spare time of persons to whom both the vital touch of God and the jarring contacts of the people are alike distasteful, then the control of the church has passed into the hands of the god of this world, and the voice of the living God of all the people has grown dim and his presence doubtful.

Then the state and national officials of the church cease to be creative powers for the inspiration and discipline and spiritual support of an influential ministry. They become agents of the machine, oilers of machinery, ready to sacrifice the ministry, ready to sacri-



fice anything, to save a piece of church machinery, or to save a wealthy contributor to the support of this machinery. Every "forward movement" becomes ultimately a struggle for the attention and support of the men of wealth. Whatever they tell us they want in the church, that we must give them. Their ability to give money constitutes their righteousness in the sight of the agent of the institution. But it is not this that constitutes righteousness in the sight of God.

What we need is to hear the voice of the Son of Man, rising in clear accents above every other voice, and saying to us, "The religious institution is made for man, and not man for the religious institution—the church for man, not man for the church." It is man the spiritual being that is sacred, and not the church machinery by which he is to be served. When we get first things first, then we shall create and sustain all the church machinery that we need for the doing of our work. Perhaps it would assist us greatly in our obedience to the scripture injunction, to buy "eye salve to anoint thine eyes, that thou mayest see," if we should actually get the courage to throw overboard some of our useless and corrupt machinery.

It is not less wealth that we need. Our need is the voice of authority of the living God of love, the God of all the people, in the places of leadership in our church. In the sound of that Voice many things that now look wise

will come to appear foolish, and new vistas of splendid wisdom will loom upon the horizon to refresh the thirsty soul of man and to renew the hungry heart of human society.

In the little book, "Men and Religion," that was published by the "Men and Religion Forward Movement" in 1911, Mr. John R. Mott comes near to the expression of our need. I purchased the book at the time, and read Mr. Mott's address until I nearly wore out some of its pages. He tells us that, "We need all over this crass American field, with our multiplication of organization, with our doing so much work by proxy, more emotional religion in the sense that men are mastered by the strong passion of the love of God so that they break away from their prudential and calculating actions and express true friendship and love."

We need to see and feel the Christ standing so near to us that for the time he shuts out the whole physical world from our vision and makes us see and feel human souls standing in the presence of the living God of all human souls. When the living God grows dim to our eyes, then we see men standing only in their responsibility to us their human brothers. It is that that is troubling us today and giving us a wrong perspective.

And the upshot of the matter is that which Dr. Beecher predicted, "If in our haste to be rich and mighty, we outrun our literary and religious institutions, they will never overtake us; or only come up after the battle of

liberty is fought and lost, as spoils to grace the victory, and as resources of inexorable despotism for the perpetuity of our bondage."

Three or four years ago I had occasion to give some study to the church Year Book of the Congregational denomination of the state of Iowa. I found that sixty-six per cent of the churches had changed pastors in twelve months. Surely these pastors—ministers to speak the word of authority of the living God—are listening to some other voice than that of the God and Father of our Lord Jesus Christ. Surely they are hearing some word, from somewhere, that sounds louder in their ears than the voice of the God of all the people.

Though there are numerous and illustrious exceptions, of which I should like to bear glad witness, yet as a rule one can hardly look to these moving and uncertain figures for counsel and fellowship when he wants to find what the living God would have him do.

It is light that is needed. These moving and uncertain prophets do not give the real reasons why they move every two or three years, or oftener. Perhaps occasionally they whisper the reason in some moment of confidential conversation, if they feel sure that their words will never be reported and their names never used.

It is light that is needed for the health of individual souls and for the education and salvation of democracy. And if there is to be

light, there must be men of power and experience and grace to bring things to the light, and take the consequences without faltering or fear. Corruption and falsehood flourish in darkness, and breed in secret and whispered counsels. Suspicions and ignorance and unrest grow in the shadow of the leaders who seek "safety first" and leave truth to shift for herself amid the dark jungles of multitudinous whisperings.

Every church should be a fellowship of light, in which the promotion of the intelligence and spiritual joy of each member is the end sought. In such a fellowship each member gives himself as his best contribution to the happiness and spiritual prosperity of all.

Every ministerial association should be a fellowship for the training of soldiers of the cross, leaders and servants of democracy. Open and honorable militancy should be its atmosphere and spirit. It ought not to be necessary to employ the shrewd and patient methods of the detective to discover the political and financial strings on your brethren. It ought to be fairly easy to discover who is your brother's Master. In fact, it is easy to the experienced eye.

I say to you unhesitatingly that the minister must be financially independent. If he is not, then he is no minister of Jesus Christ. Jesus was financially independent. Paul was

financially independent. The Roman Catholic priest is financially independent of his parishioner.

A few years ago there appeared in one of our leading religious magazines an article on the question of ministerial freedom and independence. It ended with the assertion, in substance, as follows: It may be heresy, but if it is, make the most of it—the time has come when no man can be free in the ministry unless he enjoys an independent income.

I do not believe that statement. But I do believe with all my soul that no man can be a minister of Jesus Christ unless he is financially independent. There are different ways of being financially independent. Eads How is financially independent because he possesses a fortune. The hobo is financially independent because he can beg a breakfast, or work for it, as the case may be. The minister of Mr. Rockefeller's church may be equally independent if he serve with equal freedom and independence the man who contributes ten cents a week and the man who contributed ten dollars, and if in fact he serve both of them by serving his God as interpreted through his own sincere and free mind and conscience and heart.

No church can be a church of Jesus Christ unless it makes its pulpit financially independent. A church cannot make a minister financially independent. Only God and the man's

own heart can do that. In truth, only God in the man's own heart can do that. And when a minister whom God has made free and independent gets into a pulpit which the church has not made free, he proceeds to convert that pulpit into a free pulpit. There isn't money enough on earth to muzzle Jesus Christ, or a minister whom Christ has made free. Jesus doesn't boast much about his freedom; he just exercises it.

How can a church make its pulpit financially independent? By letting every person who contributes understand that his money gives him absolutely no influence in the affairs of the church. If he does not wish to contribute on those terms, let him go elsewhere. If the pulpit is in truth a free pulpit, the contributor will not need to be apprised of that fact by any printed notice, or direct word of mouth. He will understand it by the atmosphere.

If the rich man's wisdom and Christian vision give him influence, well and good. But money can give a man no influence with Jesus Christ, nor with a church where Jesus is Lord and Master. All praise to the man who, having possessions, dedicates them to the maintenance of a free and independent pulpit. This act will be one witness to the fact that Jesus Christ has become his teacher.

Ten times more than the church of Jesus Christ needs wealthy contributors, does she



need business men of experience and ability who are big enough to be good fellows in the things of intellect and spirit with an independent minister—just peers, on the level, with no dark business methods nor political secrets to hide, and so spoil the fellowship; and with no financial noose to pull when the “hired man” fails to do his earthly master’s bidding.

How can a minister make himself free, and financially independent? In precisely the same old way in which Jesus did it. There are no new wrinkles in this business. Whom the Son shall make free, he shall be free indeed. If a minister is not made free by the freedom of the Son of God in his heart, then he is as certain to become the slave of the god of this world as an eagle with both wings paralyzed is sure to fall to earth.

Money has in itself no moral quality. It is souls, not money, that may be tainted. He who expects his gift to exercise influence over truth and justice, would bribe a judge if he dared. So would he who permits gifts to influence his message. The law for pulpit and pew is one and the same. It needs the indwelling power of the same Son of God to free the business man from the dominance of the god of this world as it does to free the pulpit.

Brethren, my plea is for freedom and faith—the basic essentials of democracy and



religion. I plead for the freedom that comes wherever the individual soul stands out in the light of his personal responsibility to God—the God of all the people, the God who claims other souls, just the same as he claims mine, for allegiance to himself.

Our Protestant churches today are fallen into the ages-old error of thinking of the people as responsible to men—church men—instead of to God, because the church men themselves have so little experience of their own personal responsibility to the living God of all the people.

I plead for the faith that believes in man because the light of the spirit of God may shine upon every heart—the faith that works through the shining light of God, in one's own heart, shining out to give light to souls for whom God strives more than we do, and before we do—the faith that fears not that truth will suffer in the open clash of opinion—the faith that believes that through the open clash of opinion the democracy can be educated to find its way under the broad heavens of divine providence and the guiding star of the spirit of the God and Father of all the people.

The world needs evangelists of freedom and faith, evangelists who work in the light, and by intellectual and moral and spiritual forces. No others have ever helped the human family on its pilgrimage to the Father.

I know men who see these truths dimly when they hear some one else state them, but who themselves fall back into the old ruts and routine, because they have lacked the courage to trust their faltering steps on the paths of the beckonings of the Spirit.

I know men who can state these truths admirably at times, but who have in them not enough evangelistic fire to get from their hearers any response except the conventional praise for an eloquent effort—not enough fire to set their intellectual fuel ablaze to produce power and motion.

I am chiefly preaching to myself as I write—nay, rather letting the Man of Nazareth preach to me.

If these words seem to you to be true, then they are God's truth, not mine. No man ever made any truth. Man is nothing unless he be a see-er of truth. If I have seen and spoken truth, then I am content. I leave you with God and the truth.

If these words be true, and you have merely read and assented, that is not enough; that will be of no avail, for you have not really heard them yet. The truth will be of no avail to save you, nor to save human society, until you have heard and felt it from the lips of the Son of Man as he suffers for the blindness of

the human heart, loving more the more he suffers, pleading with his heart's blood in order that you may be moved to desire to see.

No words of sectarian theology am I speaking. My words are just as intelligible to a Jew as to a gentile; just as understandable by an Abraham Lincoln outside the church as by a Phillips Brooks within it. The experiences of the Christ are the universal words of all sincere human experience. His God is the Father of light, the God of love, the God and Father of all the people.

"It is not much in the nature of man to be driven to anything; still less to be driven about that which is exclusively his own business."—Abraham Lincoln.

"We hold these truths to be self-evident, that all men \* \* \* are endowed by their Creator with certain inalienable rights; \* \* \* That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that when any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it. \* \* \*"—From the American Declaration of Independence, 1776.

"\* \* \* the end of all political association is the preservation of the natural and imprescriptible rights of man, and these rights are liberty, property, security and resistance of oppression. \* \* \* ignorance, neglect and contempt of human rights are the sole cause of public misfortune and corruptions of government."—From the Declaration of Rights of Man and of Citizens by the National Assembly of France, 1789. [Belief in the truths of these Declarations brought six bloody years of revolution in America and six yet more bloody years in France.—W. M. S.]



"There is no such thing as personal liberty in a democracy like ours."—From a prohibition speech by Dr. Chas. Stelzle in Minneapolis, September, 1915.

"In the first place there are no such things as inalienable human rights. \* \* \* This phrase is really no more than a bit of outworn rhetoric left over from the French Revolution."—Burks: *Health and the School*, pp. 243, 245.—A book for the instruction of the teachers in our public schools.

"There are two chief concerns in civil government: First, to promote morality, and, second, to suppress immorality."—E. F. Ritter: *Moral Law and Civil Law Parts of the Same Thing*—p. 141. [A book indorsed by a prominent State Superintendent of the Anti-Saloon League as the best exposition of the prohibitionist theory of government.—W. M. S.]

## TEMPERANCE AND AMERICAN IDEALS.\*

For a period of a hundred years the cause of temperance has occupied a leading place in the thought and effort of the American people. In 1813 the Society for Suppression of Intemperance was organized in Maine. In 1826 the Society for the Promotion of Temperance was founded.

These two phrases—"suppression of intemperance," and "promotion of temperance"—seem to stand as the adequate descriptions of two types of effort. These may appear to differ from one another but little at the start, being distinguished merely by a slight difference of emphasis. "Suppression" is the key word of the first type, and it directs the mind to intemperance as something to be eradicated. "Temperance" is the key word of the second type, and it directs the thought to a positive quality of character as a manly power to be cultivated.

But while these two types of effort may appear at the start to differ from one another only by the thin space of a slight variance of emphasis, yet in practice they seem always to

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\*With the exception of the two or three paragraphs in which I appeal to Congregational church men, this chapter is the temperance lecture which I have given in a number of cities during the past year, and which in many instances was reported quite fully in the newspapers of the towns where I spoke.—W. M. S.

drift rapidly apart, as if there were concealed about them some inner principle of antagonism that does not manifest itself to the merely surface understanding. This inherent conflict between the "suppression of intemperance" and the "promotion of temperance" made itself clearly manifest quite early in the last century.

On February 22, 1842, Abraham Lincoln gave an address at Springfield, Ill., on "Charity in Temperance Reform," before the Washingtonian Society. In this address Mr. Lincoln, with that well-nigh unerring clearness of insight born of his broad humanity, drew the contrasts between these two methods. The suppressionists he designates as "the old-school champions." The people who trust rather to moral forces, chief among these being the Washingtonians, he calls "this new class of champions."

Mr. Lincoln begins his address with this sentence, "Although the temperance cause has been in progress for near twenty years, it is apparent to all that it is just now being crowned with a degree of success hitherto unparalleled."

In this opening statement Mr. Lincoln is entirely correct. The efforts for the promotion of temperance by moral suasion had been in operation since 1826, reaching their climax perhaps by 1838, and continuing for a time after that date. These efforts had been remarkably successful. In the State of Maine,



for instance, the quantity of ardent spirits consumed had been reduced two-thirds in three years. No such reduction as this has been accomplished at any other time, or by any other method, in the history of our country.

The third paragraph of Mr. Lincoln's address reads as follows: "For this new and splendid success we heartily rejoice. That that success is so much greater now than heretofore is doubtless owing to rational causes; and if we would have it continue, we shall do well to inquire what those causes are."

Then immediately Mr. Lincoln turns his attention to "the old-school champions," the people who placed the main emphasis upon "suppression," and who were already committed to the policy of prohibition. He says, "The warfare heretofore waged against the demon intemperance has somehow or other been erroneous. Either the champions engaged or the tactics they adopted have not been the most proper."

Throughout the address he occupies about one-half his time in showing how both the champions engaged and the tactics adopted by the suppressionists were not the most proper. The other half of his time is given to elucidating and commending the methods of moral suasion for the promotion of temperance.

He says the suppressionists "for the most part have been preachers, lawyers, and hired agents. \* \* \* The preacher, it is said, advocates temperance because he is a fanatic, and



desires a union of the church and state; the lawyer from his pride and vanity of hearing himself speak; and the hired agent for his salary."

Gradually, through the patient observation and experience of twenty years in the ministry, the conviction has grown upon me that Mr. Lincoln weighed his words with care before he wrote these sentences, and that we shall do well to consider them soberly. Let us look briefly at the three groups into which he divides those champions who lay the first emphasis upon suppression by processes of legal enactment and physical force.

Is it true that they desire a union of church and state? For answer let us turn to a book published in 1896 by Mr. Eli F. Ritter, an attorney of Indianapolis, entitled, "Moral Law and Civil Law Parts of the Same Thing." The book is worthy of consideration only because it has been recommended by a prominent State Superintendent of the Anti-Saloon League, as the best exposition of the prohibitionist theory of government. The title of the book furnishes the key to its line of argument. Its contention is, that civil government should aim to enact so far as possible all the moral laws of God into statute laws, and enforce them upon the people by the police power. Mr. Ritter declares that "there are two chief concerns in civil government: First, to promote morality, and, second, to suppress immorality." (Page 141). In

other words, the political party in power is to decide what the moral laws of God are, and enforce them upon the people by the police power. I cannot take time here to show how widely this idea differs from the true American theory of government. If Mr. Ritter's theory is not the union of church and state, then I should like some man to tell me what would be the union of church and state.

Mr. Ritter does not stand alone in his theories of government. On the last Sunday evening of September, 1915, the Rev. Charles Stelzle, surely one of the foremost representatives of the Protestant church in America, speaking for prohibition in Minneapolis, said, as reported next day in the Minneapolis Journal, "There is no such thing as personal liberty in a democracy like ours." The next morning I heard Mr. Stelzle repeat this assertion before a hundred Minneapolis ministers.

A teacher of the Sioux City public schools called my attention recently to a book, from our public library, which all teachers are expected to read. The book declares that, "In the first place, there are no such things as inalienable human rights. \* \* \* This phrase is really no more than a bit of outworn rhetoric left over from the French Revolution." ("Health and the School," by Burks, pages 343 and 345.)

These easy theories of the inerrancy and divine right of the political party in power sound quite different from the American Dec-

laration of Independence in which we read that men "are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The appeal to Almighty God in defense of inalienable rights is not consistent with the assertion that there are no such things as inalienable human rights.

It is not my purpose today to try to persuade this representative body of churchmen that one of these theories is right and the other wrong. I desire merely to raise the question, whether any religious denomination can very well afford to decree that no man may be a minister of the Gospel of the Son of God unless he accepts without question the theory which finds it necessary to declare that the central appeal of the Declaration of Independence "is really no more than a bit of outworn rhetoric."

We need not pause long with the second group of prohibition champions of whom Mr. Lincoln speaks, viz.: that sort of lawyer who talks "from his pride and vanity of hearing himself speak." But it does seem little short of marvelous to some of us that seventy-five years ago Mr. Lincoln should have described so aptly a rather conspicuous group of political adventurers in American life who are ready to deliver the talk in behalf of any social panacea that will for the moment draw the applause of the crowd. Mr. Bryan, even as late as the date of his third campaign for the presidency, was

calling the attention of the people to his long years of opposition to prohibition, and reiterating his reasons for still opposing it. I am not here attempting primarily to prove that Mr. Bryan is wrong now. I wish merely to call attention to the fact that Mr. Bryan, as late as his third candidacy for the highest office of responsibility in the gift of the American people, had not yet discovered any fundamental principles underneath this great question. Have we any reason to feel certain that he has yet discovered any fundamental principles upon which to base his reasoning? Some men are so constituted that the applause of an audience always sounds to them like the voice of God.

Dr. Lyman Abbott in his published volume, "The Rights of Man," describes four types of leaders who add to the perils of democracy. He calls them "the demagogue," "the boss," "the plutocrat," and "the medicine-man." He says:

"The fourth leader who adds to our perils I call the 'medicine-man.' I will not call him 'quack,' because this would involve too great obloquy; nor 'Professional reformer,' because this pays to him too great deference. I call him medicine-man because he thinks there is one medicine which will cure all the ills to which humanity is subject. \* \* \* He is generally morally honest, but intellectually narrow; he is not a hypocrite, but he is apt to be a Pharisee, with a strong sense of 'I am hol-

ier than thou' pervading his dogmatic utterances \* \* \* Unfortunately, there are many good men in America who cannot be influenced by the demagogue—their moral sense resents his appeals to popular prejudices; nor led by the boss—they are too independent; nor purchased by the plutocrat—they are too honest—who are swayed by the medicine-man because he appeals to their conscience; and their conscience is not very intelligent."

In my judgment, the usefulness of the church to our modern society depends upon its ability to produce and to tolerate men who cannot be swayed by the medicine-man. I believe the greatest present need of democracy and religion is men who can find and trust the deep under-girding principles of freedom and faith; men who in the midst of the crowd can keep, with perfect sweetness, the independence of solitude; men who amid the drifts and tides of ephemeral opinion can stand, "and having done all, to stand."

When we turn to the third group in Mr. Lincoln's classification of prohibition champions—the man who works as "the hired agent for his salary," we are brought face to face with a situation which surely can never bear the light of intelligent American public opinion.

We find today, covering the whole country, a compactly organized army of men who were once ordained to the Protestant ministry,

and who have quit their ministry, and are now engaged as superintendents of the Anti-Saloon League at salaries greater than they would receive in the ministry, and at a kind of work which one of them said to me, "is a great relief from the pastoral cares of the ministry and the necessity of preparing two sermons every Sunday, whereas now I have but one speech which does for every occasion."

Their program varies slightly in different states, but is in general the same. These hired agents are active among the churches 365 days in the year, working up sentiment by which pressure is brought to bear largely upon rural legislators who very little realize the results of what they are doing. When the pressure becomes sufficient, these legislative agents of the Anti-Saloon League get laws written into the statute books which make it possible in every city of the state to carry on a constant system of legalized blackmail.

In the city in which I live the superintendent and the attorney of this so-called temperance organization spend their time largely in starting actions against people who are supposed to be disregarding some one of these many laws. Frequently they employ men as "spotters" who are willing to pick up a few dollars at the rate, as recently reported in the public press, of \$2.00 for each case they can discover; or as again recently reported in the public press, at \$15.00 per week for catching as many as they can. Then the law allows to these



attorneys and superintendents for each of these cases a fee that varies in the different states. The lowest fee that I have heard of is \$25.00. It is reported on apparently good authority that the fees are as high as \$100.00 in some states. Throughout the year these cases are coming singly, and in groups of ten or twenty or even more.

With the leverage of these foolish and iniquitous laws all sorts of cases may be started with no further purpose than that of settling them out of court on the payment of such fees as may be agreed upon. Thus we have built up a condition in which a small army of spies and attorneys and superintendents may fasten themselves like leeches upon the public, may domineer over state legislatures and city police departments, and even though despised by all intelligent and right thinking citizens, may make a better living than they have heretofore been able to make at any other occupation. It is the same condition, now grown vastly worse, that Mr. Lincoln described as "the preacher," who "advocates temperance because he is a fanatic, and desires a union of the church and state; the lawyer from his pride and vanity of hearing himself speak; and the hired agent for his salary."

If anyone feels that I am overdrawing the picture, let him read in the ATLANTIC MONTHLY for April of the present year the article, "Government and Prohibition," by John Koren who is probably the best-informed



student of temperance legislation the world over whom America has produced. May I read one paragraph from Mr. Koren's article:

"The Anti-Saloon League is thus a very compact, practically self-perpetuating, and, in a public sense, irresponsible group, which knows no political fealty to other principles than that of prohibition, but seeks to bind all parties to its chariot. The corps of professional workers employed in every state is not amenable to local discipline or control. Its lack of public responsibility apparently covers the expenditure of vast sums of money—one and a quarter millions per annum is admitted—contributed by churches, individuals, and corporations for political purposes, which are not regularly accounted for as such. It is this organization, backed by its own professional publications and dominating no small portion of the general press, which, under the emblem of religion, has obtained control of the propaganda for state and national prohibition."

And this, my brethren, is not all. The Anti-Saloon League is but one (the strongest one) of a group of organizations that are trusting to the law, and not the gospel, to regenerate human society. These organizations follow in the main the same methods. They are directed and controlled almost wholly (wholly, so far as I have been able to discover) by men who have quit the ministry for this legalizing work. They dominate the churches of this part of the country almost completely. I can-

not speak from personal knowledge regarding other parts of the country. In my judgment, they are the sign and in part the cause of the decadence of the power of the pulpit, and they are sapping the spiritual and inspirational life of our churches.

One Monday morning last summer there called upon me a minister whom I have known for many years. He was then pastor of a church in one of the larger cities of a neighboring state. He surprised me with the information that he was quitting the ministry in order to become district superintendent of another of the several national leagues that are working along the same lines of method as the Anti-Saloon League. He told me that his work was to visit churches, make addresses, collect money, and exert influence on legislators. He said his League worked in fellowship with all the other reform Leagues. He startled me somewhat by saying that his salary was to be 60 per cent of all the money he could collect during the year from churches and private subscribers, and that the other 40 per cent was to be delivered to the national officers from whom he received his territory. He afterward confirmed these statements in a letter from which I quote as follows: "All superintendents are employed on a percentage basis. It will average about 60 per cent. There will also be an income from the sale of books what should add considerably to the income in a year. I am certain that I will enjoy the change and feel

confident that I can get more money out of it than I have ever gotten out of the pastorate."

In the state into which my friend was going as district superintendent of his particular kind of reform league, there were at that time seven state and district superintendents of the Anti-Saloon League, and I know not how many local superintendents. Neither do I know how many state and district and local superintendents there were for all the other reform leagues that claim the church as their field of operations and their obedient servant. All these superintendents were ministers, able men of their type, strong enough to dominate the pulpits of the state almost completely, but in my judgment their type is that of Saul before he met Jesus on the Damascus road.

I would not seek to drive these men out of our ministry. But I shall hope always to hold my preaching ministry superior to these legalizing organizations. I shall ever claim the right to challenge their methods whenever the welfare of democracy and religion shall seem to make such course necessary. I shall ask them to walk in the light when we have dealings with one another.

In regard to the tactics which the prohibitionists of that early day were employing, Mr. Lincoln uses these words, "Too much denunciation against dram-sellers and dram-drinkers was indulged in. This I think was

both impolitic and unjust. It was impolitic because it is not much in the nature of man to be driven to anything; still less to be driven about that which is exclusively his own business.

“When the dram-seller and drinker were incessantly told—not in accents of entreaty and persuasion, diffidently addressed by erring man to an erring brother, but in the thundering tones of anathema and denunciation, that they were the authors of all the vice and misery and crime in the land; that they were the manufacturers and material of all the thieves and robbers and murderers that infest the earth, that their houses were the workshops of the devil; and that their persons should be shunned by all the good and virtuous, as moral pestilences—I say, when they were told all this, and in this way, it is not wonderful that they were slow, very slow, to acknowledge the truth of such denunciation, and to join the ranks of their denouncers in a hue and cry against themselves.

“To have expected them to do otherwise than they did—to have expected them not to meet denunciation with denunciation, crimination with crimination, and anathema with anathema—was to expect a reversal of human nature, which is God’s decree and can never be reversed.”

Surely no one can read the literature or listen to the addresses of the so-called “temperance” workers of our day without realizing

that they are doing precisely the thing which the prohibitionists were doing seventy-five years ago and which Mr. Lincoln unhesitatingly condemns.

The last step in Mr. Lincoln's indictment of the prohibitionists of his day is that their denunciations "are unjust, as well as impolitic." I undertake to say that the injustice of the prohibition utterances and tactics has grown deeper and more shameless since Mr. Lincoln's day. I have seen it with growing apprehension for many years. God in his good providence has led me in recent months to feel it also; so that now I know it both by observation and experience, both with the head and with the heart.

When any body of reformers grow so sure of their own perfect knowledge and righteousness that they do not feel it necessary to comprehend within the operation of the golden rule that half (and more than half) of the human race that disagrees with them, then surely something is wrong with both their heads and their hearts. Mr. Koren, in the *Atlantic Monthly* for April, remarks that, "The belief of temperance reformers that they need reckon only upon the opposition emanating from the [liquor] trade simply reveals their ignorance of the forces with which they have to deal. They would dam the stream without studying its origin and source. First-hand knowledge of the saloon and the social want it meets, they scorn."

The Atlantic has rendered a distinguished service to American citizenship through the six articles by Mr. Koren, running from October, 1915, to April, 1916. And how have the prohibition advocates received these articles? The Atlantic Monthly for February, 1916, tells us. It says: "John Koren is known wherever the liquor question is seriously studied. Repeatedly employed by the United States Government in investigations on both sides of the Atlantic, Mr. Koren is the author of the Report of the Committee of Fifty, and has recently been appointed by the President of the United States, member of the International Prison Commission. Since Mr. Koren's articles have been written in the interests of temperance, rather than of prohibition, they have been a mark for uncontrolled assaults by those who resolutely confuse the two. One prohibition paper, with that mixture of pert smugness and gross misstatement which are the despair of real reform, asks, under the knowing title, 'The Atlantic Monthly and the Booze Business,' whether the liquor organization 'has bought a controlling interest in the magazine or has it contracted for the space in its literary columns?' It is a melancholy fact that causes which, like the suppression of intemperance, [*i. e.* promotion of temperance. W. M. S.] call forth the sincerest and most earnest efforts that good men are capable of, are often tainted by the reckless misstatements and dirty innuendo of a baser element."



Mr. Lincoln says, finally, regarding the error and injustice of the prohibition tactics of his day, "There is in this something so repugnant to humanity, so uncharitable, so cold-blooded and feelingless, that it never did nor ever can enlist the enthusiasm of a popular cause. We could not love the man who taught it—we could not hear him with patience. The heart could not throw open its portals to it, the generous man could not adopt it—it could not mix with his blood."

But I hear someone say, "Surely now at last it has enlisted the enthusiasm of the people and become a popular cause." I readily yield, that it has in large areas of our country become popular on paper. But nowhere yet has it become popular in its practical workings. The capital city of the banner prohibition state should furnish a fair test. Governor Capper of Kansas admits, in an article printed in THE OUTLOOK for January of the present year, that 90,000 quarts of liquor are registered as being shipped into Topeka in one month. This takes no account of the large quantities that are carried in by individuals in suit cases, autos and pockets. When we remember that in prohibition territory the quantity of the bulkier drinks, such as beer, is greatly decreased, and the quantity of the more condensed and less bulky beverages, such as brandy and whiskey, is proportionately increased, and that therefore the 90,000 quarts of liquor registered monthly at Topeka is proportionately more of

whiskey and less of beer, we see at once that the quantity of alcohol consumed per individual in Topeka differs not greatly from the average per capita consumption throughout the country.

It is surely worth while to note here the fact, that for the current fiscal year of the U. S. Government, while seven new states have been added to the prohibition column, the quantity of beer produced has decreased about 3 per cent while the quantity of whiskey produced has increased about 7 per cent, thus registering a substantial increase in the production of alcohol for beverage consumption.

The recent experience of the city of Des Moines furnishes a good illustration of the truth of Mr. Lincoln's saying, that the prohibition method and spirit cannot mix with the blood of Americanism. Four years ago the liberal mayor was swept out of office in a sharp reversal of public opinion. A year and a half ago Billy Sunday came to Des Moines and seemed to carry all before him. He left the city government very thoroughly Billy-Sundayized. Saloons were voted out, and enforcement of prohibition claimed for itself signal success. Mr. Sunday returned after a few months and viewed his work and pronounced it good.

But at the very first chance which the electorate had for self-expression at the polls after Mr. Sunday's snapper of denunciation and vin-

dictiveness had had its inning at the City Hall, every vestige of the Sundayized government was swept out of office. The more pronounced the candidate's liberalism, the larger his majority. The mayor who four years before had been defeated was victorious at the primaries by a vote of more than four to one over his nearest rival, and by 6,000 majority in the finals. Mr. Thomas Fairweather, secretary of the base ball club, and arch-liberal, led all competitors for city council by large majorities both in primaries and finals. Even the Des Moines "Register and Leader" in its news columns cast obloquy upon the remnant of the church party by speaking of the contest as a battle being waged between the "liberals" and the "anti-liberals."

It is easy for some people to dismiss the discussion with the bald assertion that the Des Moines election was nothing more nor less than the triumph of wickedness. Des Moines ought not to be so triumphantly wicked immediately after so sweeping a triumph of Billy Sundayism. My friends, I am persuaded that all thoughtful and unprejudiced minds will find in the Des Moines incident something typical of a deeper and truer American spirit. It will not do to harden into police regulations every good sentiment and emotion of the populace. Man does have from his Creator a sphere of liberty. The inspirer of noble emotions, and the teacher of high ideals, do have a work of their own to do—a sphere of their own upon

which the police power may not trespass. There is a difference between church and state.

May not Mr. Lincoln's words, "It is not much in the nature of man to be driven to anything; still less to be driven about that which is exclusively his own business," yet be largely true? May not his assertion in the same address, that "such is man, and so must he be understood by those who would lead him, even to his own best interests," yet prove to be a rule of wisdom? His declaration, "To these new champions and this new system of tactics our late success is mainly owing, and to them we must mainly look for the final consummation," is destined to stand, I truly believe, as a just expression of the American method and spirit.

When we seek more accurate and detailed information regarding the methods by which certain types of reformers seem so easily to get laws upon the statute books which the people do not desire to have really enforced, we enter a field of inquiry where leaders of religious and political opinion ought to study more deeply than they do. We have time merely to touch upon the theme now. Several good magazine articles have recently been written on the subject. I may mention, among these, "Government and Prohibition," by John Korten, in the ATLANTIC MONTHLY for April, 1916; and "Law, Police and Social Problems," in the ATLANTIC MONTHLY for July,

1915, by Mr. Newton D. Baker, then mayor of Cleveland, and now in the President's cabinet.

There is a type of reformer whose talent is not very great, who will work tirelessly at the reform business for a moderate salary, and be quite content, for the simple reason that he is getting more money and attention than he could command at any other business. His method of reasoning is of the scholastic type. Grant him his premises, and he can prove anything. And he assumes his premises, without any instinct or ability for the discernment of the deeper realities of human nature or the higher ways and thoughts of God. His argument seems, to the casual observer and to the surface thinker, as plausible as the testimonials of an experienced patent-medicine salesman. And the application of his remedy is so simple and inexpensive that it appeals powerfully to the unthinking—just place a quarter in the collection box, and vote yes at the ballot box, and the reformer and the police will do the rest while the citizen sleeps or attends the card party.

This reformer presents to the citizen a ballot that reads something like this: "Shall we have prostitution and gambling and drunkenness in our country, or shall we not." The citizen must vote "yes" or "no." Now the citizen "is up against it," so to speak. If he votes to have prostitution and gambling and drunkenness, what a terrible demon of wickedness

he is; he could not get on his knees and pray for prostitution and gambling and drunkenness in our country, but now he has gone and voted for them!

It all looks so plausible! But let this same reformer get control of the city government and go at the task of really enforcing his scheme of morality upon the people, and his regime will last only until the next election. This accounts for the peculiar fact, so often observed, that the man who gets all these blind and foolish laws upon the statute books can seldom get elected to office, and if by chance he does, he lasts for but a brief term. At the same election at which the people will vote to outlaw all wickedness, they will elect to the chief office a man who has good horse sense and a generous supply of the milk of human kindness. In doing so, the people have placed in office a man who is able to give them a clean and progressive administration; but by foolish and iniquitous laws the people have bound him with the graveclothes of mediaevalism, and have given every vindictive and quixotic reformer an instrument of legality with which to tantalize and denounce and blackmail the official whom they have elected.

I had the honor a few weeks ago to present such a line of thought as this, with quotations from Washington and Lincoln, in the course of a joint discussion with Dr. Dickie, who is reputed to be an able exponent of prohibition doctrines. In his rejoinder he made no attempt



to deal with the facts or principles of the argument, but merely waved it all aside with the sneering remark, that one ought to quote from up-to-date authorities, and not from men who had never talked over a telephone nor heard of the word "sociology." In such a method of discussion, I wonder what would become of the words of Isaiah or the teachings of Jesus.

My friends, I am not able to believe that the invention of the telephone or the coinage of the term "sociology" has changed at all certain basic principles of government and religion. I am not able to think that the laws of God or the fundamental elements of human nature have been greatly changed by man's development of new means of physical locomotion or communication. I am not able to see that the change of the name or manner of government from monarchy to democracy has in any manner affected the inalienable rights of man that are bestowed by his Creator.

When a man resorts to a mere wave of the hand and loudness of self-assertion instead of the appeal to eternal wisdom and justice, he is placing mob force in the seat of the Almighty, and the result must ultimately be the unregulated riot of physical force which we see today in Mexico. If there are no such things as rights, then there is no such thing as right, and society is on the steep incline toward savagery where every man sanctifies his own desires and prejudices as the only good, and might as the only law of right.

Man has never achieved nobility until he has challenged mere material force and the rule of might, whether of aristocracies or of democratic majorities, and has made his appeal to a justice and right that is higher than any sanction that can be given by any temporal power. What are rights but the prerogatives and privileges and duties that a soul derives from the hand and heart of the Eternal? If there are no such things as rights, then there is no such thing as right, and if the political majority shall decree that a man must live in a cellar and feed his soul on the Koran and his body on cheese sandwiches and ale there is no appeal from the decision.

The prejudices and passions of the so-called "good people" have often been great mischief-makers in human history. We need not go farther back for our illustration than the days of Reconstruction that followed the Civil War.

The effort of Northern force and wrath was to make the Southern whites grant to the negro all rights and authority as if the negro were educated and experienced to rule the state. These Northern whites were not willing to get outside themselves far enough to confess that if they were in place of the Southern whites they would do just as the Southern whites did—resist to the death the rule of ignorance and corruption over them.

The Northern whites had a certain element of truth and right on their side. But most of them were not willing to think justly down into human nature and into the eternal principles of God's laws of human progress, and then place upon themselves a proper restraint, and do by their fellowmen as themselves in the same circumstances would have wished to be done by.

Therefore the children of these Northern "good people" are today flocking to see "The Birth of a Nation," and hissing the reformers whom their parents approved and applauding the spirit of Southern resistance as illustrated in the Ku-Klux Klan whom their parents counted above all men accursed. And these children of our fathers are acting just as intelligently today as their fathers acted in their day. There were some men in the days of the civil war, and in the years following, who saw clearly the injustice and folly of the quixotic idealism and the unbridled vindictiveness of the carpet-bag reformers. These men who saw the deeper principles, and gave them utterance, are now seen to have been the true reformers. They were such men as Abraham Lincoln whose heart was pierced by the assassin's bullet, and would have been more bitterly pierced by the taunts of the self-righteous reformers if he had lived, Henry Ward Beecher, Washington Gladden, and other illustrious names.

And the reason for these sad mistakes of the people who act in the name of religion and

goodness is the same now as when Isaiah with tongue of flame cried out, "Israel doth not know; my people do not think." They exercise their brains assiduously in the effort to argue up their own sentiments and preferences, but there is no breadth of humanity and no height of God in their thinking. Their righteousness is self-righteousness.

Recently I received a letter from an official of the State Conference of one of the leading religious sects of a neighboring state, in which the writer lays stress upon the value, in the development of the Hebrew people, of "the many prohibitions that hedged God's chosen people all through their history." Then on the assumption of the leading importance of these "many prohibitions" in the making of the Hebrew nation, my correspondent proceeds to build his argument for the prohibition of murder, theft, false witness, adulterated foods, gambling, prostitution, drinking of wine.

My correspondent, like the carpet-bag reconstructionists of fifty years ago, possesses a certain element of truth and right in his desire to lessen the evils of intemperance. But his reasoning has in it at least eight flaws, any one of which, like the broken wheel under a moving train, is sufficient to send his train into the ditch.

(1) His assumption that the Hebrews were made into a nation of religious geniuses by prohibitions has scarcely more truth in it

than to assume that the Brooks family or the Abbotts or the Beechers were made great by the statutes against smoking or Sunday baseball. In the making of the Hebrews suppressions played but a trifling part. They were made by the free inspirations from the heart of the Eternal, as expressed in the Psalms, the Proverbs, the Prophets.

(2) My correspondent calls himself a Christian. Yet it would seem as if he had never read the New Testament, nearly every page of which is keyed to the contrast between an external righteousness that is by the law, and a real righteousness that is from God. What did Paul mean by condemning "the righteousness of the law," and preaching "the righteousness of God?"

(3) He classes murder, theft, etc., all of which are crimes of an active aggressor against an unwilling victim, along with gambling, etc., in all of which both parties are willing, and no unwilling party is immediately and directly wronged.

Never yet in the world's history have merely suppressive measures succeeded in doing much to decrease this latter class of acts, which may be sins, but are not crimes in any such sense as are murder and theft. If all sins are to be enacted into crimes, then we have again the ironclad union of church and state which can lead nowhere but to revolution.

(4) He puts adultery and use of wine in the same class. Did he think when he did that? He knows that Jesus drank wine; that Jesus and the disciples drank it together at the last supper, and that for eighteen centuries the Christian church has commemorated that event by drinking wine. He knows that millions of the best men have drank wine daily even until now. Will he confess that Jesus, and all these millions, did an act like unto adultery? Every honest man knows, moreover, that the nature of wine and alcohol changes not with the centuries.

(5) My correspondent professes to be aiming at the evil features of the saloon. But he makes no distinction between the evil character of some places where wine is sold, and the selling and drinking of wine in itself which harmed neither Jesus nor Gladstone who used it, and wronged nobody else. He is like the carpet-bagger who took no time to distinguish between the right of the black man to his freedom, and the right of the black man then to rule over the intelligence and character of a state or to marry his white neighbor's daughter.

(6) When the saloon is mentioned, he simply stops his ears and cries out in self-righteous emotionalism. He is unable to consider that under our laws (sometimes wise, more often foolish) the saloon is the place where men are permitted to buy that which Jesus and Gladstone bought, and that also it



is the only place in our cities where millions of men can meet each other for a social chat. One can never remedy an evil by refusing to reckon with facts.

(7) He has never thought far enough to see that we do not "prohibit" murder at all in the sense in which he uses that term. If we did, we should restrain all men beforehand lest some should commit murder. In relation to murder, we leave all men free so long as they refrain from violence against their fellows, and we restrain the murderer only, thus making a proper distinction between the man who has character and the man who lacks it.

(8) He has not yet learned the fundamental truth, that laws never have affected much the number of murders, and never can. The city of Chicago has all the laws against murder that can possibly do any good, and yet she murders twenty times as many people in proportion to population each year as London and ten times as many as Paris. It is not lack of laws, but lack of teaching that makes the difference.

Here lies the subtle wickedness of my brother's foolish thinking. By the easy and characterless method of writing a ballot he is trying to save himself the pains of the truthful brotherliness of the Cross of Christ. He ends by destroying the dignity and power of the teacher in home and school and church. He leaves the living God out of the reckoning, and puts man's will (his own will) into the

place of God. His emphasis is chiefly on the responsibility of the soul to man instead of to God.

His doctrine is, that there are no such things as individual rights. If there are no such things as rights, then there is no such thing as right; and a man has no responsibility except to the party in power; and there is no authority for right except the might of whoever can get it.

My brother's reasoning and doctrine is the most dangerous cloud today on the horizon of American hopes. It is making the church itself a great institution of godlessness and infidelity, trusting not in God for the fulfillment of our hopes, but looking chiefly to politics and police. It is making "the man of God with power" almost an un-thought-of and unheard-of factor, the teaching and spiritual ministry a waning influence, and the church of God subservient to merely temporal forces. Substituting temporal might for eternal right, it is guiding our feet down the broad highway that leads to Mexican strife and perennial disorder.

My correspondent deigns no answer to my questions and suggestions, except to reply that I am crazy, and to denounce me as a champion of the saloon and an accomplice of the devil.

My contention today, in the presence of the representatives of a great religious denomination, is not primarily that I am right. My contention is that the gates of the church must

be kept open to brave challenge of questionable spirit and method in reform, and the religious platform free to sincere discussion of issues in which good men have not yet reached final judgment.

There are many men in America who are prepared to offer really constructive programs of temperance legislation. Mr. Koren does so in the ATLANTIC for April, 1916. But we are able to get no hearing for these so long as the voice of denunciation and unreasoning emotionalism drowns every word of calmer thoughtfulness.











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